

THE KURAL

OR

THE MAXIMS OF TIRUVALLUVAR

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TRANSLATED BY

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One of the highest and purest expressions of human thought.—M. Ariel.

As essentially the highest type of moral excellence among the Tamil people as ever Homer was among the Greeks.—Mr. Gover.

SECOND EDITION
THIRD THOUSAND

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CONTENTS

Page

PREFACE TO THE SECOND EDITION ...	
xiii PREFACE TO THE FIRST EDITION ...	
xix	

INTRODUCTION

Chapter

1.	In praise of the Lord	...	
3			
2.	In praise of rain	...	
5			
3.	The greatness of those who have renounced the world...		7
4.	The glorification of righte- ousness	...	9

PART I RIGHTEOUSNESS

SECTION I

THE LIFE OF THE HOUSEHOLDER

5.	Family life	...	
13			
6.	The blessings of a good help-		

	mate	...	15
17	7. Offspring	...	
19	8. Love	...	
21	9. Hospitality	...	
...	10. Kindness of speech		
	23		

THE KURAL

Chapter

- 11. Gratitude
- 12. Uprightness of heart
- 13. Self-control
- 14. Purity of conduct
- 15. Non - desiring of
man's wife
- 16. Forgiveness
- 17. Non-envying
- 18. Non-coveting

Page

... 25

... 27

... 29

... 31

another

... 33

... 35

... 37

... 39

19.	Refraining from slander	...	41
20.	Refraining from vain speak- ing	...	43
21.	Fear of evil-doing	...	45
22.	Complaisance	...	47
23.	Charity	...	49
24.	Glory	...	51

SECTION II

THE LIFE OF THE ASCETIC

SUBDIVISION A DISCIPLINE

25.	Mercy	...	53
26.	Abjuring of flesh-meat	...	55
27.	<i>Tapas</i>	...	57

28. Imposture

... 59

CONTENTS

Chapter ge		Pa
29.	Abstaining from fraud	...
30.	Truthfulness	...
61 63	31. Abstaining from anger	... 65
67	32. Non-injuring	...
69	33. Non-killing	...
	SUBDIVISION B WISDOM	
71	34. The vanity of all things	...
73	35. Renunciation	...
75	36. Realisation of the Truth	...
	37. The killing of desire	...

38. Destiny ...

PART II WEALTH
SECTION I THE PRINCE

39. The qualifications of the
prince ... 83

40. Learning ...

41. The neglecting of instruction

42. Listening to the instruction
of the wise ... 89.

43. The understanding ...

44. Eschewing of faults ...

45. Cultivating the friendship of
the worthy ...

THE KURAL

Chapter		Page
46.	Keeping aloof from vulgar company ...	97
47.	Deliberation before action ...	99
48.	Judging of strength ...	101
49.	Judging the opportune moment ...	103
50.	Judging of place ...	105
51.	Testing of men for confidence ...	107
52.	Testing and employment of men ...	109
53.	Cherishing of kindred ...	111
54.	Guarding against <i>insouciance</i> ...	113
55.	Just government ...	115
56.	Tyranny ...	117
57.	Abstaining from deeds that cause trepidation ...	119
58.	Considerateness ...	121
59.	The Service of Intelligence ...	123
60.	Energy ...	125

61. Abstention from sloth ... 127
62. Manly exertion ... 129
63. Intrepidity in the face of
misfortune ... 131

CONTENTS

ChapterPage

SECTION II

THE MEMBERS OF THE BODY POLITIC

64.	The councillor of state	...	133
65.	Eloquence	...	135
66.	Purity of action	...	137
67.	Decision of character	...	139
68.	The conduct of affairs	...	141
69.	The ambassador	...	143
70.	Comporting oneself before princes	...	145
71.	Judging by looks	...	147
72.	Judging of the audience	...	149
73.	Self-confidence before an audience	...	151
74.	Territory	...	153
75.	Fortresses	...	155
76.	The acquisition of wealth	...	157
77.	The characteristics of the army	...	159

78.	The self-abandon of the warrior	...	161
79.	Friendship	...	163
80.	Testing of fitness for friendship	...	165

THE KURAL

Chapter

Page 81.	Intimacy	...
167 82.	The friendship that injureth	169
83.	False friendship	... 171 84.
Folly		... 173 85.
Conceited folly		... 175 86. The
defiant spirit	..	177 . 87. The
characteristics of ene-		
	mies	...
179 88.	The appraising of enemies...	181
89.	The traitor in the camp	... 183 90.
Refraining from offending		
	the great ones	...
185 91.	Submission to wife govern-	
	ment	...
187 92.	Prostitutes	... 189
93.	Abstaining from drink	... 191
94.	Gambling	... 193 95.
Medicine		... 195
SECTION III MISCELLANEOUS		96.
Respectability of birth	 197 97.

Honour	...	199	98.
Greatness	...	201	99.
Worth	...	203	100.
Courteousness	...	205	

CONTENTS

Chapter		Page
101.	The wealth that is not put to good use	... 207
102.	Sensitiveness to shame	... 209
103.	Advancing the family	... 211
104.	Husbandry	... 213
105.	Penury	... 215
106.	Begging	... 217
107.	The dread of beggary	... 219
108.	The degraded life	... 221

PART III LOVE

SECTION I THE SECRET MARRIAGE

109.	The wound that beauty in- flicteth	... 225
110.	Reading of the heart by signs	227
111.	In praise of the union	... 229
112.	In praise of her beauty	... 231
113.	The glorification of love	... 233
114.	Overpassing the bounds of	

	decorum	...	235
115.	The public rumour	...	237
	SECTION II CHASTITY		
116.	The pangs of separation	...	239
117.	Bewailing the pangs of separation and pining away		241

CONTENTS

Chapter		Page
118.	The wasting of the eyes through wistful longing ...	243
119.	Bewailing the pallor of pining love ...	245
120.	Anguish of heart that the hus- band feeleth not as oneself	247
121.	Sighing for the absent one ...	249
122.	In praise of the dream-state	251
123.	Sighing at the approach of evening ...	253
124.	The wasting away of her lovely form ...	255
125.	Addressing one's own heart	257
126.	The losing of the sense of a dignified reserve ...	259
127.	The longing of the lovers to meet ...	261
128.	Reading the secret thought...	263
129.	The impatience of the pair	

	to fly to each other's arms	265
130.	Chiding the heart	... 267
131.	<i>Bouderie</i>	... 269
132.	The <i>finesses</i> of <i>bouderie</i>	... 271
133.	The charm of <i>bouderie</i>	... 273
	Notes	... 275

PREFACE TO THE SECOND EDITION

We are glad to be able to place before the public to-day the second edition of Acharya V. V. Subrahmanya Aiyar's translation of the Kural. The first edition has been practically exhausted within two years of its appearance ; but as the author diverted his energies to the more fruitful field of Tamil Literature so long as he remained at Pondicherry, and entered into the thick of the fight for Swaraj as soon as he returned to Madras, he had no time to bring out a second edition to meet the growing demand for his book. To-day he has made a free gift of the copyright of the book to us, for which, though he is the chief of our body, formality requires that we should express our thanks to him. We have asked him to revise and prepare the book for this edition. He has spared himself

no pains to bring the translation nearer the original than before, while at the same time he has enriched this edition with a large number of notes.

THE KURAL

The history of the first edition may not be uninteresting here. When, soon after the Great War broke out, the *Emden* was scouring the Bay of Bengal, some members of the secret police force stationed by the British Indian Government at Pondicherry to watch the movements of the Indian refugees thought it a golden opportunity to rise in the service by connecting the latter with the activities of the *Emden*. It is said that as a result of their plot the Madras Government desired the then Governor of Pondicherry to banish the Indian political refugees to Africa. Anyway, the French police brought several charges against these refugees among whom was Shriman Aiyar. These cases, however, failed ignominiously. In spite of that, the then Governor of Pondicherry wished to deport them to Algeria. He

however wanted that it should not appear that he forced them to leave Pondicherry. He therefore sent messengers to them who threatened them unofficially with all sorts of dire consequences if they did not voluntarily leave for Algiers. The negotiation lasted for about four or five months. As soon as the ne-

PREFACE TO THE SECOND EDITION

negotiation started Shriman Aiyar thought that the French Government might any day force him out of Pondicherry, and wanted to leave something behind him which might keep his memory green among his countrymen even though his body should be removed by force out of the Tamil land which he loved so dearly. He therefore set about to think as to what would be the best thing for him to do under

these circumstances, taking into consideration

the very short and precarious period of time at

his disposal. It did not take him long to decide

that if he could translate into English the shortest and at the same time the most perfect of the ancient Tamil classics, he could claim a small corner in the memory of his countrymen. He therefore set to work at it at

top-speed. It was about the first of November of 1914 that he put pen on paper. Day after day he pounded away at the translation, every evening thinking that the next morning he might receive a peremptory order to leave Pondicherry. This sword of Damocles ever hanging above his head only made him determine to work at white heat, so that in case he

THE KURAL

had to leave India he might leave as large a number as possible of the maxims worthily translated. He went on with his translation with so much ardour that even while his house was being searched by the French Police for discovering if he had concealed in his house a fugitive from justice, he put his hand to the translation the moment the police left his study to search the other parts of his house. He was a happy man when on the 1st of March 1915 the last lines of the preface were fair-copied and the whole book was ready for the press.

Such being the history of the preparation of the first edition, the reader will not be surprised if the translation required touching up in many places. The Tamil scholar will find that the changes in this edition render the translation more accurate

than before. Several obscure points in the original have also been attempted to be cleared up in this revised translation. Where the translator has seriously differed from the great commentators he has given their interpretation in the footnotes. Striking parallel passages from the great classics of the world have been quoted. They

PREFACE TO THE SECOND EDITION

are quoted sparingly because every scripture can yield parallel passages to almost every maxim of the Kural, and these will spring very easily to the lips of the cultured men who will use this translation.

We may, in the end, be permitted to hope that the cultured public of India as well as of the English-speaking countries of the world, will extend to this edition the same patronage that they extended to the last, and help in spreading all over the world the thoughts of one of the greatest of men that have trodden upon the soil of Hindusthan.

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BHARADVAJA ASHRAMA.

2000

PREFACE

Very few in the world outside of the Tamil country have heard the name of the poet whose work is presented here in a new English garb. And yet he is one of those seers whose message is intended not merely for their own age or country but for all time and for all mankind. Born a member of one of the depressed castes* and bred up to the profession of weaving, which was his only means of livelihood till the day came for him to renounce all worldly ties, Tiruvalluvar has given to the world a work to which, in perfection of form, profundity of thought, nobleness of sentiment, and earnestness of moral purpose, very few books outside the grand scriptures of humanity can at all be compared. Indeed his work is eulogised by the Tamil people as *the Tamil Veda, the Universal Veda, the later Veda, the*

Divine Book etc., etc. It is a great pity that such a treasure should have been confined for so many ages only to one single people even in Hindusthan.

* According to the most widely-believed tradition.

THE KURAL

The translation that I offer here is not the first translation of this *chef d'œuvre* in a European language. More than a century and a half ago the famous Jesuit missionary, Constantius Beschi, who lived in the Tamil country for 42 years, translated the first two parts of the book into Latin. This translation was available only in manuscript until the Rev. G. U. Pope printed it in the appendix to his edition. It is this manuscript that Dr. Graul is said to have used for his translations of the Kural into German as well as Latin. F. W. Ellis, W. H. Drew, E. J. Robinson, J. Lazarus and the late Rev. G. U. Pope have made translations into English of the whole or portions of the book at various dates between 1820 and 1886. M. Ariel and M. de Dumast have translated some stray portions into French. M. Ariel refers to a translation of the book into French by some author about 1767 which is

to be found in the *Bibliothèque Nationale* of Paris, while he himself has published a French translation of Part III. M. Lamaisse has more recently published a complete translation in the same language, which, however, is little better than

PREFACE

a bad paraphrase. More recently Mrs. Tirunavukkarasu is said to have published some years ago a diary on every page of which is to be found the English translation of a maxim of the Kural.

As to the English translations with which we are more nearly concerned here, the edition jointly brought out by Drew and the great Râmânuja Kavirâyar is an excellent one, but it goes only up to 63 chapters out of a total of 133, and is now out of print. The only complete English edition that was available till recently was Dr. Pope's. He had given the Tamil text with his English translation of each verse below the text, had added a large number of valuable notes, and had prepared a combined lexicon and concordance which was very useful to the Tamil student. And

what was more, he had printed in his notes the translations, so far as they were available, of Beschi and Ellis, and earned the thanks of all lovers of Tiruvalluvar.

After seeing the English, French, and Latin translations above mentioned except those of Robinson and Lazarus and Graul and that of

THE KURAL

the *Bibliothèque Nationale*, my long cherished desire to make an independent translation of the great master into English only grew the stronger, and the result is the book which I

am able to place before the public to-day.

After a great deal of thought on the subject I have come to the conclusion that the Author-ised English Version of the Bible is the proper model to be followed by the translator of the Kural. The resemblance of the thought and diction of Tiruvalluvar to the great masterpieces of the Bible, and especially to the Ecclesiasticus, the Proverbs and Wisdom of Solomon, and the Sermons of Jesus, struck me forcibly, and I thought that if any portion of the vigour of the Kural could be preserved in English, it could only be by adopting the phraseology and the turns of expression of the English version of the

Hebrew and Greek Vêda. The style of the English Bible lends itself, as everybody has felt, to the expression of every variety of thought, from the plain and the naïve to the most sublime and dignified that the human mind can conceive. It would have been easy for *Drew* as well as *Pope*, who were members of the

PREFACE

Christian Church, to have adopted such a style for the translation of Tiruvalluvar. But, as it is, Drew has given but a feeble translation, while Dr Pope's verses do not at all do justice to the merits of the original but on the contrary deform its grand thoughts by giving them a stilted and unnatural expression. The following examples will enable the reader to judge for himself:—

DREW'S TRANSLATION

Verse

336. This world possesses the greatness
of
one who yesterday was and to-day
is not.

351. Inglorious births are produced by
the
confusion (of mind) which considers

those

things to be real which are not real.

375. In the acquisition of property,
every

thing favourable becomes

unfavourable,

and (on the other hand) every

thing

unfavourable becomes favourable,

(through

the power of fate). •

THE KURAL

Verse

397. How is it that any one can remain
with-
out learning, even until his death, when
(to
the learned man) every country is his
own
(country) and every town his own (town)
?

500. A fox can kill a fearless,
warrior-faced
elephant, if it go into mud in which
its
legs sink down.

581. Let a king consider as his
eyes these
two things, a spy, and a book (of
laws)
universally esteemed.

POPE'S TRANSLATION

336. Existing yesterday, to-day to
 nothing hurled !
Such greatness owns this transitory
 world.
351. Of things devoid of truth as real
 things men deem ;—
Cause of degraded birth the fond
 delusive dream.
375. All things that good appear will oft
 have ill success ;

PREFACE

Verse

All evil things prove good for
gain of happiness.

397. The learned make each land their
own, in every city find a home ;
Who, till they die, learn nought,
along what weary ways they roam

! 500. The jackal slays, in miry paths
of foot-betraying fen,
The elephant of fearless eye and
tusks transfixing armed men.

581. These two : the code renowned,
and spies,
In these let king confide as eyes.

713. Unversed in councils, who essays
to speak,
Knows not the way of suasive

words,—and all is weak.

814. A steed untrained will leave
 in the tug of war;
Than friends like that to dwell
 alone is better far.

THE KURAL

Verse

1020. 'Tis as with strings a wooden

puppet

apes life's functions, when

Those void of shame within hold

intercourse with men.

1078. The good to those will profit yield

fair words who use ;

The base like sugar-cane, will profit

those who bruise.

1123. For her with beauteous brow, the

maid I love, there place is none ;

To give her image room, O pupil

of mine eye, begone !

In the translation of the titles of chapters also Pope has been singularly unhappy in many instances. Thus the headings, *The knowledge of power* (48),* *Knowing the place* (50), *The right sceptre*

(55), *Power in speech* (65), *Power in action*
(67), *The knowledge of indications* (71), *The*
might of hatred (87), *Knowing*

* The figures within brackets in this para.
refer to chapters. Everywhere else in the preface they
will refer to the number of the verse except where chapters
are indicated by the letters *Ch.*

PREFACE

the quality of hate (88), among others, are very unfortunate renderings of the original, and do not give the reader any idea of what is contained in the respective chapters. A comparison of the translations of the verses and chapter headings of Drew and Pope given above with those given in this book will show how much the former are lacking in force; and yet the latter do not render all the vigour and force of the original.

TIRUVALLUVAR

We know very little about the life of our poet.

As in the case of so many of the world's greatest men of the past, we have only to make our own conjectures even as to the time at which he flourished. Tradition says that he lived at Mylapore, Madras,

where he had a friend in a rich merchant captain of the name of Elêla Shingan. This Shingan is described as the sixth descendant of a Chôla prince who, according to the *Mahâvamsho* of Ceylon, carried on a successful war against that island about the year 2960 of the Kali era. This would give the 32nd century of the Kali era, i.e.

THE KURAL

the 1st century A. D. as the probable date at which Tiruvalluvar flourished. Again, tradition declares that the Kural was published at the Madura College of poets in the reign of the Pandian Ugrapperuvaludi. Shriman M. Shrinivasa Aiyangar in his scholarly *Tamil Studies* gives the date of accession of this king tentatively as 125 A. D., i.e. the year 3227 K. A.* Again, verse 55 of the Kural is quoted in *Shilappadhikâram* and *Manimêkhalai* two great poems in the Tamil language, which have been determined on other evidence to have been written about the first or second century A. D. We can therefore take it broadly that our poet flourished between the 32nd and 34th centuries of the Kali era. Shriman M. Raghava Aiyangar, writing in his able work on Cheran Chen-Kuttuvan, has suggested the 5th century A. D. as the probable date of the two works

above mentioned. But as it is admitted that the Kural is earlier in date than those two poems, this theory does not affect the limits above fixed for our Poet.

*Kali Abda, i.e. the Kali Era which commenced 3101 or 3102 years before the first year A. D.

PREFACE

The very name of the poet is unknown to history, for the word Tiruvalluvar only means "the devotee of the *Valluva* caste." The *Valluvas* are pariahs who proclaim the orders and commands promulgated by the king, by beat of drum from the back of elephants. From an encomiastic stanza on the author which tradition has preserved, it appears that he was born at Madura, the capital of the Pandias. Tradition declares that he was the child of a Brahman father named Bhagavan and a pariah mother Adi who had been brought up by another Brahman and given in marriage to Bhagavan. Six other children are named as the issue of this union, all of whom have dabbled in poetry.

Not much else is known about Tiruvalluvar besides the following bare facts. He was a weaver in Mylapore, having chosen weaving as the most innocent of all

professions. He lived a happy family life until the death of his wife Vâsuki who was a model of every wifely virtue. Then he is said to have renounced the world and become an ascetic. A small book on the mysteries of wisdom, called *Jnânavetti*, is also attributed to him.

THE KURAL

but internal evidence and the evidence of style seem to point against his authorship of it.

The Tamil people love to tell stories about his married life, which may be true or may be false, but which certainly serve to show not only what was their conception of the ideal home, but also that Tiruvalluvar's married life was in perfect agreement with the ideal as understood by them. Artless simplicity and unquestioning obedience to the husband are the first qualities that the East requires in the wife. Tiruvalluvar is said to have tested the faith of his prospective wife in him by asking her to boil and cook for him a handful of nailheads and other iron pieces. She took them in perfect faith and did as she was bid. The poet felt that she was the proper helpmate for him and married her. The fame of the happiness of their married life

spread far and wide. A sage once visited him in order to ascertain for himself the truth of the report and to ask him whether he would recommend marriage to him. Instead of answering the question directly, Tiruvalluvar wanted that the sage should draw his own conclusion after staying with him for some time. So he invited

XXX

PREFACE

him to be his guest for a few days. One day as he and the guest were seated at their morning meal of cold rice and his wife was drawing water at the well in the yard, he called out to her saying that the rice was too hot for him to eat. Without questioning anything she left the water-pot even as she was drawing it up, and, hurrying to her husband's side, fanned the rice that was served on the leaf. Wonder of wonders, steam rose from the cold rice as she fanned it and, what was still more miraculous, the pot that she had left to itself in order to obey her husband's call remained hanging in mid air in the same position in which she had left it ! Another day, in broad daylight, as he was working at his loom, Tiruvalluvar dropped the shuttle on the floor and called for a light to look for it. Vâsuki lit a light and brought it to him without even the

slightest consciousness of the unreasonableness of the request. The sage had received the Poet's answer : married life is the best even for scholars and searchers after truth if they can find a wife like Vâsuki ; otherwise they had better continue single all their life.

THE KURAL

The verse that is said to have escaped the lips of our Poet on the death of her who was the helpmate of his peaceful domestic life, is of a pathetic interest. It is as follows :

O loving one! O thou who usedst to cook delicious dishes for me and who hast never disobeyed me! Who wouldst chafe my feet at night, and sleep after I had slept, and wake before I had waked! Art thou going away from me now, O artless one? When shall these eyes know sleep again?

These are about all the things that have

come down to us regarding the life of one of

the greatest geniuses of the world.

THE KURAL

Now as regards the work of the Master. It is divided into three parts, the first

of which is devoted to Righteousness, the second to Politics, and the third to Love. These things together with Heavenly Bliss as the fourth, are called by Hindu writers as the Four Objectives of life. Tiruvalluvar does not treat of the fourth objective separately, and orthodox people say that he has submitted himself to the ortho-

PREFACE

dox rule that none but a Brâhman should be a *teacher* of spiritual truth. But the first Part of the Kural, and especially the second section of it, inculcates every principle the following of which leads to self-realisation, which is the highest happiness that can be enjoyed by man here or hereafter.

PART I RIGHTEOUSNESS

Under the title of Righteousness our author treats of the life of the householder and of the life of the ascetic. Every virtue that goes to make a good husband and a good father, a good neighbour and a good man, is inculcated by the poet in 19 chapters. 13 more chapters deal with the life of the ascetic and the virtues

to be practised by him. The first four chapters of this Part serve as an introduction to the whole work; and the chapter that ends the section on the life of the house-holder is devoted to Fame as a great motive force to do good, while that which ends the whole Part treats of Destiny or rather the potential force which is behind every man impelling him to action good or evil, and

THE KURAL

which is the general resultant of all his thoughts and actions in his previous births.

Some of the grandest thoughts that have ever been uttered by man are to be found in this Part. Though it is difficult to select, we may specially mention verses 76, 115, 128, 156, 207, 247, 314, 341, 360, and 363.

What is the grand feature of the first Part is its healthy outlook on life. "The chiefest blessing," declares our author, "is an honourable home, and its crowning glory is worthy offspring." How charming is his love for children! "The touch of children is the delight of the body." It is only they who have not listened to the prattle of their little ones that are attracted by the guitar and the flute! The Poet insists greatly on the love of mankind and the honouring of the guest as among the chief virtues of a man. The man that loveth

not is like a dry tree in the wilderness. Kindness of speech is inculcated as a special virtue by itself. Such vices as fornication, envy, coveting, slander, vain speaking, and injuring a neighbour are condemned, and such virtues as uprightness, forgiveness, obligation and good

PREFACE

will to all, and charity, are recommended ;

and the first section ends, as we have remarked

before, with a chapter on Glory, for *they alone*

live who live without blemish : and they alone die who have lived without glory.

It will thus be seen that it is a cheerful, smiling, benignant humanity that Tiruvalluyar wants to create in his country and in the world.

But the life of man ends not with this world. When man has fulfilled his duties towards society by living a life of usefulness and virtue, and by giving birth to children to take his place in the grand and never-ending drama of life, he has to think of

another life, the life that is beyond death. The householder has ascended a few rungs on the ladder of life with the help of his righteous conduct, but from his more exalted station he sees a larger righteousness unfold itself before him. He has to go through a life of stricter discipline than before. He has now to practise mercy to all living beings, abjure flesh-meat, mortify his body and concentrate his thoughts, and thus obtain a higher spiritual power and vision, purify his mind by a strict adherence to truth, and conquer his anger and

THE KURAL

every temptation to injure or kill even the smallest of creatures. Most of the virtues treated of here should also of course be practised by the householder, though many of them only in a lesser degree ; but they are placed in this section on account of their more intimate relation to the ascetic. This life of discipline removes the veils of ignorance covering the soul one after another, the eyes of the ascetic are opened, and he sees that the phenomenal life is no better than a dream and a shadow, a thing that is to-day but passes away to-morrow. He therefore renounces his attachments to this world utterly, and then he realises the Truth. "Heaven is nearer to him than the Earth " now. But there is yet the insidious foe of Desire which, taking a thousand forms and a thousand shapes, tempts men even the most

spiritually minded, and until that is killed once for all there is no permanent bliss for the soul. And so the killing of Desire forms appropriately the last chapter of the section on the Life of the Ascetic.

The chapter on Destiny requires some explanation. The word used by the poet is *ùl*.

PREFACE

and its original meaning is order or regularity. The idea underlying the word is the orderly unrolling of the whole of the accumulated unspent force of a man's actions in all his past lives. The Hindu belief is that all actions good and bad alike have, in addition to their visible physical effect in life, an invisible effect in the unseen world which transforms itself again into visible effects only later on. Using the phraseology of physical science may help a good deal to understand what we mean. Of the total force of every action of a man—including *thought* and *word* also in the word *action*—one part goes off as kinetic energy and that is represented by the visible effects that appear immediately the action is ended. But another part remains unspent for the time being, and, whether it is much or little, it is stored up somewhere in the universe to uncoil itself as time and

opportunity offer themselves. The storing up is certainly in part in the 'character of the man who does the action. But another and sometimes the larger part of it is in Nature and in the memory or consciousness of fellowmen. Now the innumerable actions, conscious

THE KURAL

and unconscious, of a man's life go on accumulating this potential energy until the very end of his life on earth, if not even beyond. Some of this potential energy is being turned to kinetic every moment of his life, but all the same a large portion remains unspent at the moment of death and accompanies the soul in its transmigration into another body. It is this energy waiting to materialise itself in the new life of the soul that our philosophical writers call by the name of *Karma* or *ùl*. The idea of the all but omnipotent force of this *Karma* can now be rightly grasped by the reader, whether he is or is not convinced of the truth of it as a fact. It is powerful because it forms part and parcel of a man's character as the original tendencies with

which he is born. And the portion of it that has formed part of Nature and remains in the memory of fellow-men must be even more powerful as it is much more beyond the control of the subject's will than his inward tendencies. We hope these words will be sufficient to make the reader understand the trend of chapter 38 to which the title *Destiny* is given only for want of a better

PREFACE

word to express the above ideas. That the ideas expressed in this chapter are, however, quite compatible with an active and energetic life, the author shows everywhere, and especially in verses 619 and 620 and chapters 27 and 63.

The position of this chapter at the end of the Part on Righteousness may be explained thus. The author who is not a lawgiver in the sense that he has the power to compel the observance of his laws, has however to see that his laws are obeyed by those for whom they are intended. He requires a sanction to compel men to pursue the path of righteousness that he has shown with such infinite love to them. And what higher sanction is there than the knowledge that if a man does evil he will carry a load of evil which will make him unhappy and cursed in

his next birth, and that if he does good he will have laid by a treasure which will be a blessing to him whenever and wherever he happens to incarnate himself?

PART II WEALTH

The author takes up the question of Politics in the second Part of the book. The fact that

THE KURAL

this part is about twice the size of the first and thrice that of the third shows what importance the sage gives to Politics in his scheme of life. The giving of the title of *Wealth* to this subject is no new invention of Tiruvalluvar. Already Kautilya had written his immortal treatise on Politics and called it the *Arthashâstra* or treatise on wealth. But even he is not the inventor of this nomenclature, for it is at least as old as the Mahâbhârata. The underlying idea seems to be that wealth cannot be amassed or enjoyed in security except under a stable and well-ordered government. For "the condition of the rich man is more galling than that of the poor under the rule of the tyrant prince" (558). Of course the vast majority of the rules that are laid down for the guidance of the prince and the minister apply with no less force to the man who is

solely after the acquisition of wealth.

As, in the first part, the poet shows himself as a moral teacher of the very highest order, so, in this part, he appears as a consummate statesman and a thorough man of the world. Not a single function of the statesman is un-

PREFACE

familiar to him. Every where he reveals the firm grasp that he has of the fundamental principles that underlie the art of government. There is no confusion, there are no haphazard imaginings, there is no mere wordiness in any of his 700 verses on the subject of Wealth. Everything is in its right place and is seen in proper proportion. It is the dry light of reason illuminating the whole field of the statesman's art.

We had better remark at once here that every verse in the second Part (excepting the first one hundred verses of section II which apply in the first instance to the Minister) applies to the Prince as the ruler of his State, whether the author specially mentions him or only gives a rule or makes a remark that applies to all mankind. To give an example, verse 531 reads, "Worse than excessive rage is the unguardedness that cometh of

self-complacency." This is a general remark applicable to all men. But in the intention of the poet, this rule is addressed in the first instance to the Prince, the whole second Part being intended by the poet to formulate rules for the proper

and efficient conduct of the State. On the other hand, there is no doubt that the verses of this Part apply to ordinary men of affairs as well. There is no question as to the fact that those verses that address themselves to or speak of all men in general do apply to all men whether prince or peasant. But even those counsels which are specially given to princes or ministers are intended also for all men of the world wherever they are applicable. Verse 462 is an example.

Having made these preliminary observations we shall make a few remarks as to the contents of Part II. The author is fully convinced, as all right-thinking statesmen ought to be, of the necessity of preserving order in the State, and has a great abhorrence of anarchy (735), and misgovernment (740 and 551-70). The prince, he says, should not be above the law and should be impartial and just (Ch. 55). He

should give full liberty of speech to his subjects and to his ministers to criticise him and his rule when he goes wrong (389, 447, 448). The king should not loll in luxury but should be alert and watchful and accessible to all who demand justice,

PREFACE

should develop the resources of his kingdom, and protect his subjects from internal and external enemies (Chh. 39, 54, 60, 61, and 62 and verses 549, 550). He should be learned in all the arts of peace and war. He should choose his friends from among the good and the great, and should avoid the company of the low and the vulgar (Chh. 45 and 46). He should examine his own mind constantly and never allow any vice to enter and obtain a foothold there (Ch. 44). He should select his officers with due care (Chh. 51 and 52), and supervise everything personally (520 and 553) as well as by means of secret agents (Ch. 59). He should look after his kindred and treat them worthily. And being almost all-powerful in the State, he should cultivate the quality that should be an automatic check on the extravagant use of his power, the quality, namely, of

considerateness towards all (Ch. 58). But above all he should be firm and daring, and should never be weak or irresolute in his purposes.

As to the Minister, he should be a man of affairs, clever and shifty, pure-minded, devoted to the Prince, and skilful in reading the hearts.

THE KURAL

of men. He should be a courtier in the best sense of the term, knowing when to speak and what to speak, and when to hold his tongue. When representing his master in foreign courts he should be respectful to the prince to whose court he is appointed, and polite and social with the high functionaries of that court; but at the same time and above all, he should have an ever-watchful eye to the interests and honour of his prince. And lastly he should be well versed in all the arts of the forum (Chh. 64-73).

The members of the body politic are six according to all Indian writers and they are adopted by Tiruvalluvar. The minister is one of them. The other members are, as enumerated in verse 381, the people, resources, allies, the army, and fortresses.* In 22 chapters the author gives the most salient features of these five members of the body of the State in their positive as well as

negative aspects. The people are treated under the heading *Territory*

* An old commentator divides the second Part into sections different to those into which Parimêlalakar divides it. Here is his division:—i: 39-63: the Prince; ii: 64-73: the minister; iii: 74-78: substance; iv: 79-83: alliances; v: 84-93: things that lead to unhappiness; and vi: 94-108: the nature of the citizen.

PREFACE

(Ch. 74). Chapters 91 to 94 are taken by the commentator Parimêlalar, who is responsible for the division (followed here) of the book into sections, as speaking of those who are unfit to be friends or allies to the Prince, and chapter 95 treats of the art of the physician who must be in *loco amici* to the Prince. Independently of this, however, these chapters are also meant, as indeed every other chapter of the first and second parts of the book, to give wholesome rules for regulating the private conduct of prince and peasant alike.

In the section entitled *Miscellaneous* the poet treats in 13 chapters of various subjects which cannot be included under the first two headings of Part II but which are too important to be omitted from his book. His verses on Honour and Worth are especially remarkable.

PART III LOVE

After considering the subject of Politics which claims such a large portion of the activities of man, the poet comes to treat of the third of the four great objectives of life, namely Love. The whole part is taken by the great

THE KURAL

commentators of the Kural as the romance of a single couple from the time when they meet each other for the first time up to the time when they reunite after a temporary separation from one another. But for one or two stanzas which may not appear to fit exactly with this scheme, all the 250 verses do lend themselves to this explanation.* Of course each verse can also be considered as describing an isolated situation and containing a delicate analysis of one of the hundred varying moods of the lover's heart. The most ardent admirers of *Locksley Hall* will have to admit that the Tamil poet is easily the superior of Tennyson in analysing the infinite number of moods that chase each other in the agitated minds of lovers.

The romance begins with the accidental meeting of a young man and a damsel in a grove. It is a case of love at first

sight. They plight their words to one another and enter

* One commentator divides the 25 chapters of Part III into 5 sections of 5 chapters each thus :—109-113 : *Kurinji, i.e., Meeting and its causes* ; 114-118 : *Palai, i.e., Separation and its causes*; 119-123 : *Mullai, i.e., Loneliness and its causes* ; 124-128 : *Neidal, i.e., Complaints and their causes* ; and 129-133 : *Marudam, i.e., Sulks and their causes.*

PREFACE

the married state. No rites are gone through but the simple plighting of the faith, but that was sufficient in the heroic age of Tamil society to legalise the marriage. It corresponds exactly to the *Gandharva* marriage of the Samskrit *Dharma Shastras*. The marriage however is kept secret by the lovers and they are at first inclined to wait for a favourable opportunity to make it public. But neither the husband nor the wife have sufficient patience to wait for that opportunity. They are impatient to rush to each other's arms (II31 and II38) before the minds of the parents and relations of the girl can be prepared to receive the news of their secret marriage. But lovers in the Tamil land had perfected in the course of ages an ingenious machinery to stead them under a dilemma of this kind. The lover undergoes a sort of martyrdom both physical and moral in

order to induce the people of the village and the parents of his lady-love to pity his distraction and offer him of their own accord the object of his passion. A few branches of the palmyra palm are joined together so as to enable a man to sit astride on the bundle,

THE KURAL

the lover sits on it, and a number of his friends carry him in that posture into the village singing passionate songs of love. The edges of the palmyra branches being rough and hard and indented, the riding of the palmyra stalk or the *palmyra horse*, as it is called, is a veritable martyrdom. The young folks of the village mock at the love-lorn pilgrim and perhaps refer to the object of his passion by name even (Ch. 115). The outcry reaches the

ears of the parents and other relations of
the

maiden in the village. They reproach her
for

entering into matrimony without their
consent

(II47), but there is no remedy now but to
give

their consent, and everything ends happily
for

the lovers. The idea of the *palmyra*
horse

may be compared with the following verses
of the *Twelfth Night*, I. v:—

Make me a willow cabin at your gate,
And call upon my soul within the house
With loyal cantons of contemned love,
And sing them loud even in the dead

of
night,

Holla your name to the reverberate

hills,

air

And make the babbling gossip of the

Cry out, *Olivia!*

xlviii

PREFACE

Now the pair live a happy married life for some time, but the husband has soon to part for the wars from which, he tells his wife, he would soon return laden with glory and wealth. The wife cannot bear even the thought of separation. She will surely die if he leaves her. "If there is anything about not parting, speak it to me: but if it is only about thy speedy return, tell it to those who will survive till then" (II51). But he persuades her to allow him to part, and goes away. Wars and battles, however, do not hurry on to an end for the sake of young ladies, and the husband does not return within the appointed time. The pangs and pains of the wife's love-sickness are described by the poet in II beautiful chapters, all the verses of which are gems sparkling with the light of fancy or expressing some of the tenderest emotions

of the love-oppressed heart. The husband at last returns. The wife at first sulks because of his overstay, but cannot really withstand the passion of her heart to clasp him to her bosom. *Bouderie** as one of the incidents of married life is described

* Sulks.

THE KURAL

in three beautiful chapters, which are the last of the book ;
and as you read them you almost see the pouting lips and indignant eyes, and hear the hard words of the wife to the husband. But every pet ends in a petting which is only the more enjoyable for the quarrel that preceded it.

For "*bouderie* is the salt of love."

It is because the subject matter of the second section consists of the actions and feelings of the chaste wife in the absence of her lord that Tamil poets speak of them under the title of *Chastity*.

The above is a very inadequate description of the treasure which the reader will find spread out before him by the poet for his enlightenment as well as enjoyment in the 133 chapters of his book. Whether he speaks of moral duties or state policy, of the

principles of action to be followed in order to succeed in life, or the varying emotions in the trembling hearts of lovers, everywhere Tiruvalluvar has sounded the utmost depths of human thought. The prophets of the world have not emphasised the greatness and power of the Moral Law with greater insistence or force; Bhîshma or Kautilya,

PREFACE

Kâmandaka or Râm Dâs, Vishnu Sharman or Machiavelli or Confucius have no more subtle counsel to give on the conduct of the State ; *Poor Richard* has no wiser saw for the raising up of clever business men ; and Kalidasa or Shakespeare have no deeper knowledge of the lovers' heart and its varied moods ; than this pariah weaver of Mylapore ! Such is the universality of mind of this grand seer who was born in the Tamil country but who belongs to all mankind.

When one has read his book through, the one impression that abides in the mind is that virtue and honour and manliness triumph over everything, and that vice and degradation are to be eschewed even should they bring pleasure and profit. This is the master-thought that runs through the whole book "even as the thread that is seen through the crystal bead." Certain verses in the

Second Part, like 830 for example, may look as if they would take away a little from this high praise. But we must understand that the author makes a clear distinction between private morality and state necessity. In private life, for instance, forgiveness is one

THE KURAL

of the greatest virtues and chapter 16 sings its praises abundantly. But, for the king as the representative of the State it is only a limited virtue. He must punish the guilty as a matter of course. Not only that. When he has an enemy, he is not to sit quiet, allowing him to grow in power and strength, but he must attack and subdue him before he becomes strong enough to menace him seriously (879). And when a neighbouring prince defies him, he should humble his pride at once (880). But all the same, the king and the State have not a *carte blanche* to do what they please with regard to their subjects or their neighbours. They should not think of acquiring even kingdoms by means for which they would have to blush (1016). And "to try to lay by wealth by means of guile is like trying to preserve water in a pot of clay that is

not baked" (660).

While admiring the high moral purpose and the sublime ethics of Tiruvalluvar, Christian writers, actuated by what we may call, for want of a better term, a spell of religious chauvinism, cannot resist the temptation of making use of

PREFACE

this very moral elevation of the poet to attack the religions of India in an insidious manner. Dr Pope repeats in substance what Beschi, Digot, and others have written, and speaks of the Kural as "the one oriental book, much of whose teaching is an *echo* of the Sermon on the Mount," and says of the author, "Without doubt Christian influences most affected him * * * we see in Tiruvalluvar a noble, truth-loving and devout man, *feeling in the darkness after God, if haply he might find him.*" And in another place, with a patronising air towards the great sage and his people he remarks, "I suppose he was not satisfied with the glimpses he had obtained of man's future, and awaited for light; or, perhaps he thought his people not prepared for higher teaching." The reverend gentleman insinuates in these and similar remarks that

Tiruvalluvar's book - could not have been so moral in its tone but for his having listened to the doctrines of Christ from the descendants of those who must have, according to a scarcely credible theory, received the teachings of the Apostle St Thomas at Mylapore.

THE KURAL

Writing as Tiruvalluvar does on almost all things that concern man's life here as well as hereafter, it is easy to find parallels to his maxims among the greater writers of almost every nation in the world. But that is no reason for at once jumping to the conclusion that he *must* have listened to the words of any sage in particular. Whatever be the truth as to St Thomas having preached at Mylapore, the author of the Kural does not show that he has ever heard of any of the peculiar doctrines of Christianity. Many Christians have a tendency to think that the ideas of forgiving one's enemies, abstaining from returning evil for evil, humility etc. have been first taught to the world only by Jesus Christ. To say that these ideas are not autochthonous to any great nation that has developed a distinct

civilisation of its own, one must possess a much greater amount of learning than falls to the lot of the ordinary man. But it can be safely asserted that these ideas were the common property of great minds at least four centuries before Jesus was born. And Tiruvalluvar had enough in the sacred literature of India, to say nothing

PREFACE

of his own Illumined Self, to enable him to build these truths in his grand scheme of life without being indebted in any way to the teachings of Jesus, though he would certainly have studied with love and humility the teachings of that great Rishi had he known of his existence.

So again among Hindus, Buddhists and Jains and Shaivas are each fond of asserting that the sage belonged to their own particular persuasion. But if every one of these religions can claim many of his teachings as its own, none of them can deny that they also belong to its rivals. And each of them will find it difficult to reconcile some of his ideas with its orthodox doctrines. For instance, almost all the names by which Triuvalluvar refers to the Lord in his first chapter apply distinctively to the Buddha and to the Arhat of the Jains. But the southern Jains have to find an

explanation for his reference to a creator of the universe (1062), for the high regard that he has for the sacred character of the Brahmans, their Gods, their sacrifices, and their Vedas (543, 560, 413, 134), for his Hindu division of life into four

states (41), and for his attributing of anger to ascetics (29). The Buddhists have to explain his reference to the five principles of matter (271) while they admit only four, his approval of self-mortification and austerities (Ch. 27), and his condemnation of the eating of meat (Ch. 26). On the other hand, neither Shiva nor Vishnu nor any other God of the Hindu pantheon is by name spoken of as the *supreme God* anywhere in the book. The truth therefore appears to be that in whatever persuasion Tiruvalluvar had been born, he freed himself from the trammels of all sects and worked his way up to the Illuminated Existence of the *Yogin* for whom there are no persuasions or sects or religions, but only Truth and Wisdom and Joy.

A few words on the verse of the Kural will not be deemed out of place here though the book is mainly intended for readers who are unacquainted with Tamil. The title of the book itself indicates to the Tamil reader the verse in which it is written. For the word *Kural* means only a short rhymed couplet, the

PREFACE

first line of which is composed of four feet and the second of three feet. The last foot of the first line or the first foot of the second line rhyme as a rule with the first foot of the first line. The ability with which the poet manages the cæsure in these short verses is something masterly. It is within the compass of these seven feet that our author has compressed some of the profoundest thoughts that have ever been uttered by man. And how like a master he plays on this tiny instrument! Sparkling wit and humour, the pointed statement, fancy, irony, the naïve question, the picturesque simile, there is not one of these and others of the thousand tricks of the born artist that our author has not employed in this perfect masterpiece of art. But the abiding note in this varied symphony is the sublime. Well has an admirer described the Kural as “ a

little mustard seed, but whose bore holds all the waters of the seven oceans." If we should start quoting we should have to quote each one of the 1330 verses that compose the book, and so we shall merely refer the reader to verses 263, 397, 827, 835, 839, 922, 930, 1071, 1072, 1073, 1219, and 1220 as some of .

THE KURAL

the finest that he can ever meet with in any work in the world.

The following transliteration of a typical verse is intended to satisfy the curiosity of those readers who are unacquainted with Tamil :

*Kâmam vekuli mayakkam
ivaimûndrin*

Nâmam kedakkedum nôy.— Verse 360.

PARIMELALAKAR

No man that writes or speaks about the Kural can forget to refer to its greatest commentator Parimêlalakar. Parimêlalakar was a Brahman scholar who lived and taught at Kanchi about 600 years ago. Nine commentators had interpreted the Kural before him. But it was reserved for him alone to enter into the very mind of the author, as it were, and bring out every

beauty and thought that lie imbedded in the original. But for his commentary none in modern days could understand the full significance of the original verses. His commentary is as terse and vigorous as the Kural itself in point of style. The reasonings by which he condemns readings and renderings other than his own are a study in sharp,

PREFACE

incisive, logical, and dignified criticism. I am tempted to give an example of his method of commenting. I take verse 687 which would stand thus in literal translation: *Knowing his duty, considering the time, judging the place, (and) deliberating, (who) speaks (is) head.*

Here is the commentary :

“ *Knowing his duty* : understanding how to comport himself before foreign princes ;

Considering the time : judging the moods of those princes ;

Judging the place : judging the proper place to

address to them the business for which he has gone ;

Deliberating : meditating within himself before-

hand as to how he should deliver his message ;

(*Who*) *speaks (is) head* : who delivers the same

in

that manner is the fittest among ambassadors.

“ *The manner of comporting himself before princes* consists in weighing the political situation of their kingdom as well as that of his own king, weighing his own status as ambassador, and regulating thereon the formalities to be observed in visiting and speaking to the prince etc. *Mood* is the state of mind that is prepared to receive in good part what he (the envoy) is going to say. As it depends.

THE KURAL

on time the author speaks of it under the heading of *time*. The place referred to is the place where there are men who are friendly to the ambassador. *Deliberation* consists in imagining the words that he is going to use, the possible replies of the other side, his own rejoinders etc. in all their possible developments. As the northern writers (Sanskrit authors) add the carriers of written messages to the other two classes of ambassadors* and classify envoys into three classes, namely, first (lit. *head*), second (lit. *the middle*), and third (lit. *lowest* or last), our author uses the word *head* so as to apply to their classification also. The word *ambassador* is supplied by the *title* of the chapter. These five verses (683 to 687) describe the qualifications of the ambassador who is allowed full freedom of negotiation."

I shall give but one example of the com-mentator's criticism. In verse 338 which

reads, *The fledgeling abandoneth the broken shell of the egg and flieth away: that is the symbol of the love between the soul and the body, the word*

* Explained in the commentator's note to the title of the chapter as he who speaks only what he is told to speak, and he who is allowed a wide discretion as to what he is to speak, the word *speak* being used in the sense of negotiating.

PREFACE

kudambai which Parimêlalakar explains as *the shell of the egg* had been explained by others as *nest*, either of which meanings being correct from the etymological point of view. It is in these words that our scholiast supports his own rendering as against the other :

“ As the author says *abandoneth* (more literally *abandoneth to itself*) we obtain the *unseparatedness* of the shell in the previous stage : that is, its contemporaneous origin with the embryo and its remaining as the matrix and support of the same until the very moment of separation. Hence it is the symbol of the body. As the bird is one with the shell in the beginning and as it enters not thereinto after the breaking thereof, the same is the symbol of the soul. Though there are other beings that are oviparous, it is the bird that is taken as the symbol of the soul here as it alone *flies away* from the shell. The word *love* is denotative of

want of love. As the conscious, immaterial soul and the dull, material body are the very opposites of each other, know that there can be no attachment between them but what comes of *karma*.

“ Now there are those who would explain *kudam-bai* as *nest*. But as its origin is not contemporaneous with that of the bird, and as the bird goes

Note : The commentary of Parimêleḷakar is some- times indicated in the footnotes by the letter *P*.

THE KURAL

INTRODUCTION

CHAPTER 1

IN PRAISE OF THE LORD

- I. *A* is the starting-point of the world
of
One
that
exists.
sound: even so is the Ancient
Supreme the starting-point of all
exists.
2. Of what avail is all thy learning if
thou
of Him of the
perfect intelligence ?
worship not the holy feet
3. Behold the man who taketh refuge
in
on
the sacred feet of Him who walked

flowers : his days will be many upon
the
earth.

4. Behold the men who cleave unto
the
feet of Him who is beyond preference
and
beyond aversion : the ills of life
touch
them not ever.

5. Behold the men who sing earnestly
the
praises of the Lord : they will be
freed
from the pain-engendering fruits of
ac-
tion both good and evil.'

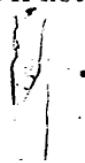
'This and similar numerals refer to the notes at the end
of the book.

THE KURAL

6. Behold the men who follow the righteous ways of Him who burned away the desires of the five senses : their days will be many upon the earth.
7. They alone escape from sorrow who take refuge in the feet of Him who hath no equal.
8. The stormy seas of wealth and sense delights cannot be traversed except by those who cling to the feet of the Sage who is the Ocean of Righteousness.
9. Worthless indeed like the organs of sense which do not perceive is the head that boweth not at the feet of Him who is endowed with the eight attributes.*
10. They alone cross the ocean of births and deaths who take refuge in the feet of

the Lord : the others traverse it not.

—:0:—



INTRODUCTION

CHAPTER 2

IN PRAISE OF RAIN

11. It is the unfailing fall of rain that sustaineth the earth: look thou therefore upon it as very *amrita*—the drink immortal of the gods.
12. Every food that is sweet to the taste is the gift of rain to man: and itself also formeth part of his food besides.
13. If rain should fail, famine would rage over the wide earth even though it is encircled by the ocean.
14. Husbandmen would cease to ply the plough if the fountains of the heavens are dried up.
15. It is rain that ruineth, and it is rain

again that setteth up those that it hath ruined.

THE KURAL

16. Even grass will cease to grow if the showers from above should cease to fall.
17. Even the mighty ocean would reek with corruption if the heavens should cease to suck its waters and render them back to it.
18. Sacrifices will not be offered to the Gods, nor feasts be celebrated on earth, if the heavens should be dried up.
19. Neither Charity nor Tapas* will abide
on the wide earth if the heavens
should
hold back their showers.
20. Nothing on earth can go on
without
water: that being so, the conduct

of
even the most | virtuously | minded | of
men
dependeth ultimately on rain.

—:0:—

* Self-discipline and austerities.

INTRODUCTION

CHAPTER 3

THE GREATNESS OF THOSE WHO HAVE RENOUNCED THE WORLD

21. Behold the men who have renounced sense-enjoyments and live a life of discipline : the scriptures exalt their glory above every other good.

22. Thou canst not measure the greatness of the men of renunciation : thou canst as well count the number of the dead.

23. Behold the men who have weighed this life with the next and have renounced

the world : the earth is made radiant
by
their greatness.

24. Behold the man whose firm will
con-
trolleth his five senses even as the
goad-
ing hook controlleth the elephant : he
is
a seed fit for the fields of heaven.

25. Dost thou desire to know the power
of
the saint who hath quenched the
cravings
of his five senses ? look on the King
of
the Gods, Indra : his one example
is
enough.*

THE KURAL

26. The great ones are they who
can
achieve the impossible :* the feeble
ones
are those who cannot.

27. Behold the man who appreciateth
at
their true value the sensations of
touch
and taste and sight and sound
and
smell : † he will command the world.

28. The scriptures proclaim the
greatness
of the men of the mighty word.

29. It is impossible to support even for
a
moment the wrath of those who
stand

on the rock of renunciation.

30. Brâhmans are also to be looked upon
as
men of renunciation : for they have
com-
passion on all life.*

————:0:————

* i.e., control their senses.

† i.e., who knows that they are transient and at the same
time misleading, and who therefore endeavours to transcend
them.

CHAPTER 4

THE GLORIFICATION OF RIGHTEOUSNESS

31. Righteousness leadeth unto heaven and it bringeth wealth also: then what is there that is more profitable than Righteousness?
32. There is no greater good than Righteousness, nor no greater ill than the forgetting of it.
33. Be thou unremitting in the doing of good deeds: do them with all thy might and by every means.
34. Be pure in heart: all righteousness is contained in this one commandment: all other things are nought but empty display.

35. Avoid envy and greed, anger and harsh words : that is the way to acquire righteousness.

THE KURAL

36. Say not in thy heart, *I shall be righteous*
by and bye, but begin to do good works
without delaying: for it is
Righteous-
ness will be thy undying companion
on
the day of thy death.

37. Ask me not, *What will it profit a man*
if he is righteous? Look at the bearer
of
the palanquin and him that rideth on
it.*

38. If thou do good all thy life without
a
single waste day, thou walkest up
the
road that leadeth unto future births.

39. They alone are joys which flow from
a
virtuous life : all other pleasures end
but
in disgrace and sorrow.

40. That action alone is worth doing
which
is based on righteousness : and all
action
must be shunned which will subject
thee
to the reproof of the wise.

——:O:——

HERE ENDETH THE INTRODUCTION

* This is the interpretation of this maxim : It is the
righteous deeds done in past births that have made the one the
rider, and the unrighteous deeds done in *his* past births that
have made the other the bearer, of the palanquin.

PART I
RIGHTEOUSNESS

SECTION I

THE LIFE OF THE HOUSEHOLDER

CHAPTER 5

FAMILY LIFE

41.

The householder is the mainstay of all who follow the three other paths of life.*

42. The householder is the friend of the

pitris and the destitute, and of those who have renounced the world.†

43. Five are the duties of the householder,

namely, the offering of oblations to the *pitris*, the performance of sacrifices to the Gods, the doing of hospitality,

the

rendering of help unto relations, and

the

looking after of one's own self.

44. Behold the man who feareth the reproof

eating

of the wise and doth charity before

his meal: his seed decayeth never.

and

45. If love aboundeth in the home

is

righteousness doth prevail, the home

perfect and its end is all fulfilled.

* i.e., the student, the eremite, and the ascetic.

† friend of the *pitris*, i.e., the disembodied souls of his parents and ancestors, because he performs their obsequies and offers them sacrifices.

THE KURAL



46. If a man fulfilleth aright the duties of the householder, where is the need for him to take up other duties ?
47. Among those that seek after salvation, the greatest are they who lead a virtuous family life, performing aright all the duties that belong to it.
48. Behold the householder who helpeth others in the observance of their vows and who leadeth a virtuous life himself: he is a greater saint than those who be-take themselves to a life of fasting and prayer.
49. Righteousness belongeth especially to the married life: and a good name is its ornament.
50. The householder who liveth as he

ought to live will be looked upon as a god
among men.

—:0:—

CHAPTER 6

THE BLESSINGS OF A GOOD HELPMATE

51. She is the good helpmate who possesseth every wifely virtue and spendeth not above her husband's means.
52. All other blessings turn to nought if the wife faileth in wifely virtues.
53. Where is indigence if the wife is worthy? and where is wealth if worth is not in her?
54. What is there that is grander than woman, when she is strong in the strength of her chastity?
55. Behold the woman who worshippeth

not the Gods, but worshipping her husband even as she riseth from bed: the rain cloud obeyeth her commands.

THE KURAL

56. She is the good housewife who
guardeth
her virtue and her reputation,
and
tendeth her husband with loving care.

57. Of what avail is close confinement ?
It
is her own continence that is the
best
guardian of a woman's virtue.

58. Behold the woman who hath
begotten
a (worthy) son :* her place is high in
the
world of the gods.

59. Behold the man whose home
beareth

not an honourable reputation : the
proud,
lion-like walk in the sight of
detractors
is denied to him.

60. The chiefest blessing is an
honourable
home : and its crowning glory is
worthy
offspring.



* Parimêlalakar interprets, 'if a woman is able to (tend and serve) her husband (with reverence) etc.' Manakkudavar inter- prets, 'if a woman would look upon her husband (as a lover) etc.'

PART I RIGHTEOUSNESS

CHAPTER 7

OFFSPRING

61. We know of no blessing so great as the begetting of children that are endowed with understanding.
62. Behold the man whose children bear an unstained character: no evil will touch him up to his seventh reincarnation.
63. Children are the veritable riches of a man: for they pass to him by their acts all the merits that they acquire.^s
64. Sweeter verily than ambrosia is the gruel soused and spattered by the tender hands of one's own children.

65. The touch of children is the delight of
the body : the delight of the ear is the
hearing of their speech,

THE KURAL

66. The flute is sweet and the guitar dulcet : so say they who have not heard the babbling speech of their little ones.
67. What is the duty of the father to his son ? It is to make him worthy to sit in the front rank in the assembly.
68. It is a joy to every man to find himself eclipsed in intelligence by his children.
69. Great is the joy of the mother when a man child is born unto her : but greater far is her delight when she heareth him called worthy.
70. What is the duty of the son to his father ? It is to make the world ask, *For what austerities of his hath he been blessed with such a son ?*

18

PART I RIGHTEOUSNESS

CHAPTER 8

LOVE

71. Where is the bar that can close in the gates of love? The gentle tear-drops that form themselves in the eyes of lovers are sure to proclaim its presence. 72.

Those that love not live only for themselves: as to those that love, they will give their very bones for helping others.

73. They say it is to taste again of love that the soul hath consented once more to be encased in bone.

74. Love maketh the heart tender towards all: and tenderness yieldeth that priceless treasure called friendship.

75. The blessing of the blessed, they say,

is nothing but a reward of the gods for a nature that had been full of loving-tenderness in the past.

THE KURAL

76. They are fools who say that
love is
for the righteous alone : for even
against
the evil-minded love is the only ally
for
a man.

77. Behold how the sun burneth the
bone-
less worm : even so doth
Righteousness
burn the man that doth not love. :

78. Behold the man whose heart
knoweth
not what love is: he will know
pros-
perity only when the sapless tree of
the
desert putteth forth leaves.

79. Of what avail is a lovely outside,

if

love, the soul's ornament, hath no
place
in the heart?

80. The seat of life is in Love: the
man

who hath it not is only a mass
of skin-
encased bone.

——:0:——

PART I RIGHTEOUSNESS

CHAPTER 9

HOSPITALITY

81. What for do the wise toil and set up homes ? It is to feed the guest and help the pilgrim.

82. Were it even the draught of immortality, it shall not be tasted alone when the guest is in the hall.

83. No evil can befall the man who never faileth to honour the incoming guest.

84. Behold the man who receiveth the worthy guest with his best smile :

Lakshmi * delighteth to abide in
his
home.

85. Behold the man who feedeth his
guest
first and then only eateth what is
left :
doth his land stand in need even
of
sowing ?

* The Goddess of Prosperity.

THE KURAL

86. Behold the man who hath tended the out-going guest and waiteth for the incoming one : he is a welcome guest unto the Gods.
87. We cannot say of any hospitable act by itself, So much is the merit of this act : it is the worth of the guest that is the measure of the sacrifice.
88. Behold the man who performeth not the sacrifice of hospitality : he will say one day, I have toiled hard and laid me up a great treasure : but it is all in vain, for there is none to comfort me.
89. Not to honour the pilgrim is veritable indigence in the midst of wealth : such a thing is to be found only with fools.
90. The *anitcha* flower fadeth when thou holdest it near the nose and smellst it : but a mere look is enough to break the

heart of the guest.

—:0:—

PART I RIGHTEOUSNESS

CHAPTER 10

KINDNESS OF SPEECH

91. The speech that is truly kind is the speech of the righteous man which is full of tenderness and free from dissimulation.
92. Better even than a generous gift is sweet speech and a kind and gracious look.
93. Behold the sweet and gracious look and the kind speech that cometh from the heart: Righteousness hath its dwelling place there.
94. Behold the man who always speaketh sweet words whosoever it be to whom he speaketh : Poverty, the increaser of sorrow, will never come near him.

95. Modesty and loving speech, these alone are ornaments to a man, and none other.

THE KURAL

96. Sinfulness will wane away and
righteousness will increase if thy thoughts
are good and thy speech is kind.

97. The word that is serviceable and
kind createth friends and bringeth
forth benefits.*

98. Words that are kind and are
removed from all littleness yield good in this
life and in the next also.

99. How doth a man continue to
use violent words, even after he hath felt

the
pleasure that kind words give ?

100. Behold the man who useth hard words
when | sweet | ones | serve : | he
preferreth
the unripe fruit to the ripe.

—:0:—

* Manakkudavar's interpretation is similar to what I
have given. Parimêlalakar seems to beat about the bush here.

CHAPTER 11

GRATITUDE

101. Behold the kindness done without any obligation : even the heavens and the earth are too poor to repay it.

102. A kindness done in the hour of need may look small : but it outweigheth the whole world.

103. Behold the kindness done without thought of recompense : the ocean will look small when compared with its worth.

104. The benefit received may be small even like a tiny millet seed : but in the eyes of the worthy its measure is that of a mighty palmyra tree.

105. Gratitude is not to be measured merely by the measure of the assistance given : its measure is alone the nobility of him that receiveth the benefit.

106. Forget not the friendship of the
 holy
 ones: nor forsake not those that
 suc-
 coured thee in thy difficulty.

107. The worthy will remember with
 grati-
 tude even unto their seventh
 reincarna-
 tion those that succoured them in
 their
 need.

108. It is ignoble to forget a
 kindness: but
 an injury received it is the part of
 nobility
 to forget at once.

109. The mortallest injury is forgiven
 the
 moment the mind recalleth a

single

kindness received from the injurer.

110. There is redemption for men who
are
guilty of every other crime: but
the
ungrateful wretch shall know of none.

—:0:—

PART I RIGHTEOUSNESS

CHAPTER 12

UPRIGHTNESS OF HEART III.

The Alpha and the Omega of righteous life is propriety: and propriety requireth that thou must give each man his due, whether he be a stranger, or a friend, or an enemy.

II2. The prosperity of the just groweth not less: it endureth even unto their remotest posterity.

II3. Though nought but profit come of it, touch not the wealth that cometh by

deviating from the right.

114. The worthy and the unworthy
are
known by their offspring.

115. Evil and good come unto all:
upright heart is the glory of the

worth. . . . but his
man of

116. When thy heart swerveth from the right and turneth unto evil, know that thy destruction is near at hand.
117. The world looketh not down on the poverty of the upright and virtuous man.
118. Behold the weighing beam, for it is straight in itself and weigheth justly : the glory of the wise is to be like unto it and to incline neither to this side nor to that.
119. Verily the upright speech coming out of a man's mouth is a judgment, provided that he swerveth not at all from the right in his heart.
120. Behold the business man that looketh after the interests of others as his own : his business will expand.

PART I RIGHTEOUSNESS

CHAPTER 13 SELF-CONTROL

121. Self-control leadeth unto heaven,
but
uncontrolled passion is the royal road
to
endless darkness.

122. Guard thy self-control as a very
treasure: life hath no richer wealth
here
below.

123. Behold the man who rateth the
things
of this world at their true value
and
liveth a life of self-control: wisdom
and
every other blessing will come unto him.

124. Behold the man who hath triumphed:

over his passions and who swerveth not from duty: his form is more imposing than a mountain.

125. Humility is beautiful in all men: but alone on the rich doth it shine in all its

splendour.

THE KURAL

126. Behold the man who can draw in into himself his five senses even as the tortoise doth its limbs : he hath laid up for himself a treasure that will last even unto his seventh reincarnation.

127. Whatever else thou rein not in, rein in thy tongue : for an unbridled tongue will utter foolish things and will lead thee unto grief.

128. If even one word of thine causeth pain to another, all thy virtue is lost.

129. The burn caused by fire healeth in its time : but the wound burned in by the

tongue remaineth a running sore for
ever. 130. Behold the man who hath
learned
wisdom and self-control and who
al-
loweth not anger to harbour in his heart
:
Righteousness pilgrimagerth to his
home
in order to have a sight of his face.

—:0:—

CHAPTER 14

PURITY OF CONDUCT

131. The man whose conduct is pure is honoured by all: purity of conduct is therefore to be prized even above life.
132. Watch anxiously over thy conduct: for wheresoever thou mayest search thou canst not find a firmer ally than right conduct.
133. A pure life bespeaketh an honourable family: but low conduct placeth a man amongst the ignoble.
134. Even the Vêdas if forgotten can be learned again: but once fallen from virtuous conduct the Brâhman is fallen from his place for ever.
135. Prosperity is not for the envious: even

so dignity is not for men of impure
conduct.

THE KURAL

136. The firm-minded swerve not from virtuous conduct: for they know the evils brought on by such swerving.
137. The man of right conduct is honoured among men: but ignominy alone is the portion of those who fall therefrom.
138. Purity of conduct soweth the seed of prosperity: but an evil course is the mother of endless ills.
139. Foul words can never fall from the lips of the well-bred even when off their guard.
140. Fools may be as instructed as thou pleasest: but they never learn to conform to the ways of the Righteous.

PART I RIGHTEOUSNESS

CHAPTER 15

NON-DESIRING OF ANOTHER
MAN'S WIFE

141. Behold the men whose eyes are
turned
towards righteousness and
towards
wealth: they commit not the
folly of
desiring another man's wife.

142. Among those that have fallen
from
virtue there is no greater fool
than he
that haunteth the threshold of
another.

143. Verily they are in the jaws of
death
who invade the home of an

unsuspecting

friend.

144. Let a man be ever so great:
what

adultery
availeth it all if he committeth

without thinking ever so little
of the

shame that floweth therefrom ?

145. Behold the man who hangeth on
to his

accessi-
neighbour's wife because she is

ble : his name is sullied for ever.

THE KURAL

I46. The adulterer knoweth no respite
from
four things, hatred, sin, fear, and
shame.

I47.

He is the righteous householder whose
heart is not attracted by the charms of
his neighbour's wife.

I48. Behold the high-souled man
that
looketh not on another's wife : he is
more
than righteous : he is saintly.

I49. Who on earth deserve all the
good

things of the world? It is they who clasp

to not the arms of her who belongeth
another.

150. Though thou shouldst transgress
and
yield to every other sin, abstain at
least
from the sin of adultery : that
abstention
will bring thee credit.

——:0:——

PART I RIGHTEOUSNESS

CHAPTER 16

FORGIVENESS

151. The earth supporteth even those that dig into her entrails: even so bear thou with those that traduce thee: for that is greatness.
152. Forgive thou always the injuries that others may do thee: but if thou forget them it were even better.
153. The most shameful poverty is the refusal of hospitality: and the greatest strength is to bear with the dullness of fools.
154. If thou wantest to be grand always, cultivate with patience the habit of forgiving others' transgressions.
155. The wise think not much of the men

who retaliate an injury : but they are
prized as gold who forgive their enemy.

THE KURAL

156. The joy of revenge lasteth but a day
:
but the glory of him who forgiveth
en-
dureth for ever.
157. Let the wrong suffered be ever
so
great : the better part is not to take it
to
heart and to abstain from revenge.
158. Conquer by thy nobility those that in
their pride have injured thee.
159. More saintly than even those that
have
renounced are they that bear with
the
bitter tongue of their detractors.

160. Those that do penance by fasting
are
great: but they only come after
those
that forgive their calumniators.

—:0:—

PART I RIGHTEOUSNESS

CHAPTER 17

NON-ENVYING

161. Know that thy heart is inclining towards virtue when thou findest that it is free from all feelings of envy.
162. No blessing is so great as a nature that is free from all envy.
163. It is he that careth not for virtue or for wealth that envieth his neighbour's prosperity instead of rejoicing at it.
164. The wise injure not others through envy: for they know the evils that result from entertaining that mean feeling.
165. Envy itself is scourge enough for the envious man: for, even if his enemies spare him, his own envy will work him

ruin.

THE KURAL

166. Behold the man that beareth not to see
gifts made to another: his family
will
beg for very food and clothing
perish.

and

167. Lakshmi* cannot bear with the envi-
ous: she will quit their side,
leaving
them to the care of her elder sister.†

168. Caitiff Envy bringeth on indigence
and leadeth up to the gates of hell.

169. The affluence of the envious and
the
misery of the generous-minded are
alike

matter for wonder. .

170. Never hath envy led to
prosperity :
nor a generous heart to a fall
therefrom.

—:O:—

* The Goddess of fortune.

† The Genius of misery.

PART I RIGHTEOUSNESS

CHAPTER 18

NON-COVETING

171. Behold the unscrupulous man who coveteth another man's wealth : his wickednesses will increase and his family will decline.

172. Behold the men that turn away from evil : they covet not, neither do they yield to ignoble deeds.

173. Behold the men that care for other joys : they are not greedy after little

delights, nor do they yield unto iniquity.

174. Behold the men that have mastered their senses and enlarged their vision: they covet not saying, *Lo, we are in want.*

175. Of what avail is a mind that is subtle and comprehending, if it yieldeth unto
greed and consenteth unto insensate deeds?

THE KURAL

176. Even he who hungereth after grace and walketh in the Path will perish if he hankereth after wealth and plotteth evil.
177. Covet not the wealth that greed gathereth : for its fruit is bitter in the day of enjoyment.
178. If thou desire that thy substance should not grow less, covet not the riches in thy neighbour's hands.
179. Behold the wise man that understandeth justice and coveteth not : Lakshmi knoweth his worth and seeketh him in his home.
180. The greed that looketh not beyond engendereth destruction : but the greatness that sayeth, *I desire not*, triumpheth

over all.

—:0:—

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40

CHAPTER 19

REFRAINING FROM SLANDER

181. Behold the man who doth iniquity
and
who would not so much as even utter
the
name of righteousness : it is sweet
even

unto him if men say,
*Lo, here is one who
backbiteth not.*

182. It is wrong to turn away from
good
and do evil : but it is far worse to
smile
before and vilify behind.

183. It is worthier to die at once than
live

by lying and slander : for such a death

bringeth with it the fruits of righteous-
ness.

184. Slander not a man behind his back
even though he hath insulted thee to thy
very face.

185. The lips may speak righteousness :
but a slanderous tongue betrayeth the
mean-
ness of the heart. •

THE KURAL

186. If thou slander another, he will look into thy own transgressions and expose the worst of them.
187. Behold the men who delight in slander : they know not the sweet art of making friends, and will drive away from themselves even their old friends disgusted.
188. Those that love to speak abroad the transgressions of their friends, how will they spare the transgressions of their enemies ?
189. May it be that the Earth calleth her sense of duty to her aid in supporting the weight of the backbiting slanderer ?
190. If a man can scan his own faults as

he

doth those of his enemies, can evil
ever
come to him?

—:0:—

CHAPTER 20

REFRAINING FROM VAIN SPEAKING

191. Behold the man that angereth his
his

hearers by the speaking of vain
words :

he will be despised of all men.

192. Worse even than injuring one's
friends is the speaking of vain
words before
many.

193. He that multiplieth empty
words declareth loud his want of
worth.

194. Behold the man that speaketh vain
words in an assembly: no profit

will
come unto him and all that is good
will
flee from his side.

195. Even the worthy will lose honour and respect if they indulge in vain speaking.

THE KURAL

196. Call not him man who loveth idle words: call him rather a chaff among men.*
197. Let the wise, if they deem it meet,
speak even hard words: but it is good for them to desist from profitless speech.
198. The wise whose thoughts are set on the solution of great problems utter no words that are not full of deep significance.
199. They whose eyes are whole say not vain words even by oversight.
200. Speak thou only such words as are worth saying: and speak not ever words that are profitless and vain.

* Because, says Parimelalakar, the kernel, called sense, is not to be found inside him.

PART I RIGHTEOUSNESS

CHAPTER 21

FEAR OF EVIL-DOING

201. The evil fear not the
folly called sin :
but the worthy flee from it.
202. Evil bringeth forth evil : evil
therefore
is to be feared even more than fire.
203. The chiefest wisdom, they say, is
to
abstain from injury even to an enemy.
204. Let not a man compass another's
ruin
even unthinkingly : for Justice will
com-

pass the ruin of him that plotteth evil.

205.

Let not a man work evil saying, *I am poor* : for, if he do, he will sink into a lower destitution than before.

THE KURAL

206. Whoso desireth not to be saddened
by
ills, let him abstain from doing injury
to others.

207. There is a way of escape from every
other enemy : but ill deeds never die
but
pursue and destroy their author.

208. As the shadow leaveth not a man
but
doggeth his footsteps wheresoever
he
goeth, even so do evil deeds pursue
their
author and work his destruction.

209.
If a man love his own self, let him not
incline his mind towards evil in

degree.

any

210. Know that man to be secure from
ills
who leaveth not the straight path
in
order to commit wrong.

—:0:—

PART I RIGHTEOUSNESS

CHAPTER 22

COMPLAISANCE

211. The gracious expect no return when

they oblige: how can the world ever

repay the rain-cloud ?

212. The substance gathered in by the

worthy by the labour of their hands is

all for others' use.

213. A better thing than a gracious com-

plaisance cannot be had either here or in

heaven.

214. He alone liveth who knoweth what
is
proper : he who knoweth not what is
fit-
ting shall be classed with the dead.

215. Behold the village tank filled
with
water
to its brim : like unto it is the
prosperity of the wise man that
loveth
the world.

THE KURAL

216. Like unto a fruit-tree in the middle
of
the village bearing fruit is riches in
the
hands of the man of heart.

217. Like unto a tree that yieldeth
medici-
nal drugs and is available to all is
riches
in the hands of the obliging man.

218. Behold the men who know what is
just
and proper : they fail not to oblige
others
even when fallen on evil days.

219. The complaisant man thinketh
himself
poor only when he is impotent to
oblige
those who solicit his aid.

220. If ruin cometh as a result of
complai-
sance, it is worth courting even by
selling
one's own self into slavery.

—:0:—

CHAPTER 23

CHARITY

221. Giving to the poor is alone charity :
all
other giving is of the nature of loan.
222. Though it lead unto heaven,
receiving
is bad: and though heaven should
be
denied to the giver, even then the
giving
of alms would be the highest virtue.
223. It is only the high-born man
that
giveth without ever meanly saying,
*I
have not.*
224. The heart of the giver is not glad
until
he seeth the smile of content on the

face
of the suppliant.
225. The conquest of conquests to
the conqueror over self is the conquest
over
hunger: but even that conquest
cometh
only after the self-abnegation of him
who
appeaseth that hunger.*

* The jingle is in the original.

THE KURAL

226. To fill the gnawing hunger of
the poor: that is the way that the
wealthy
man should lay up a store for
himself
against an evil day.

227. The evil disease called hunger
toucheth
not the man that divideth his bread
with
others.

228. The hard of heart who perish
their
wealth by hoarding it, have not
they
ever tasted the delight of giving
unto
others?

229. Bitterer verily than the beggar's
bread

is the hoarded meal of the miser
eating
alone.

230. Nothing is bitterer than death: but
even death is sweet when one hath
not
the wherewithal to give to those
who
appeal for help.

—:0:—

PART I RIGHTEOUSNESS

CHAPTER 24

GLORY

231. Give to the poor and add glory unto thy name: there is no greater profit for man than this.

232. The one theme in the mouth of all that praise is the glory of those that give unto the poor.

233. Everything else dieth on earth: but the fame of those grand men whose achievements are unique in the annals of mankind endureth for ever.

234. Behold the man that hath won a
last- ing, world-wide fame: the Gods on
high prefer him even before saints.

235. The ruin that addeth unto fame
and the death that bringeth glory are
impos- sible of attainment except only
by men of soul.

THE KURAL

236. Having come into this world, let a
man
acquire glory and fame : as to those
who
have not achieved fame, it is better
for
them not to have been born at all.

237. Those that are not free from
blemish
chafe not at themselves :* why then
are
they wroth against their calumniators

?† 238. It is a disgrace for all men if
they
earn not the memory called fame.

239. Behold the land weighed down
beneath
the tread of an inglorious people:

though

famed for its wealth in the past, it will
be

reduced to utter poverty.

240. They alone live who live
without

blemish : and they alone die who
have

lived without glory.

—:0:—

HERE ENDETH SECTION i OF PART I
ENTITLED THE LIFE OF THE HOUSEHOLDER

* though they alone are to blame for the disgrace into
which they are fallen.

† whose calumny is but a result of the disgrace into which
the former have thrown themselves.

SECTION II

THE LIFE OF THE ASCETIC SUBDIVISION A. DISCIPLINE

CHAPTER 25

MERCY

241. The chiefest wealth is a heart that

overfloweth with mercy : for material wealth is found even in the hands of vile men.

242. Follow the good Path and learn to be merciful : and if thou examine the

teachings of other faiths also, thou wilt see that Mercy is the only salvation.

243. They enter not into the dark and bitter

world whose heart is joined unto mercy.

244. The results of actions at which the soul trembleth pursue not him who is

kind and merciful to all life.¹

245. Vexation never toucheth the merciful : the teeming air-encircled earth is a wit-

ness thereto.

THE KURAL

246. Behold the man that hath forsaken mercy and doth iniquity : *though he must have suffered cruelly in past births for neglecting mercy, he hath forgotten the lesson, say the wise.*
247. The other world is not for those whose heart is incapable of pity, even as this world is not for them that are without riches.
248. The poor in substance may one day thrive and prosper : but they that lack pity are poor indeed, and their day cometh never.
249. It is as easy for the hard of heart to do deeds of righteousness as for the confused in mind to see the Truth.
250. When thou art tempted to oppress the weak, call to mind how thou feltest

within thyself when thou didst tremble
before a stronger.

—:0:—

PART I RIGHTEOUSNESS

CHAPTER 26

ABJURING OF FLESH-MEAT

251. How can he feel pity, who eateth
other
flesh in order to fatten his own ?
252. Thou canst not find riches in the
hands
of the thriftless : even so than canst
not
find pity in the hearts of those that
eat
meat.
253. The heart of the man that tasteth flesh
turneth not towards good, even as
the
heart of him that is armed with steel.

254. The killing of animals is veritable
hardness of heart : but the eating of
their
flesh is iniquity indeed.

255. In non-eating of flesh is Life : if thou
eat, the pit of hell will not open its
mouth
to let thee out.

THE KURAL

256. If the world desireth not meat for eating, there will be none to offer it for sale.
257. If a man can only realise to himself the agony and pain suffered by other living beings, he would not desire to eat flesh-meat.
258. Behold the men who have escaped from the bonds of illusion and ignorance: they eat not the flesh from which life hath flown out.
259. To abstain from the killing and eating of living beings is better than to perform a thousand sacrifices in the sacrificial fire.
260. Behold the man who killeth not and abstaineth from flesh-meat : all the world joineth hands to do him reverence.

—:0:—

56

CHAPTER 27

TAPAS*

261. Patient endurance of suffering and non-injuring of life, in these is contained the whole of *tapas*.
262. *Tapas* is possible only for those who have acquired merit by *tapas* in previous births: it is profitless for others to take it up.
263. Is it because there should be some people to tend and feed ascetics that all the rest have neglected *tapas*?

264. If thou wouldst destroy thy foes
and
exalt those that love thee, know
that
such a power belongeth unto *tapas*.

265. *Tapas* fulfilleth all desires even in
the
very manner that is desired:
therefore
is it that men endeavour after *tapas*
in
this world.

* Austerities, self-mortification, and thought-concentration.

It is the men that do *tapas* that look after their own interests: the rest

are

caught in the snares of desire and do themselves harm.

only

267. The fiercer the fire in which it is melted, the more brilliant becometh

the lustre of the gold: even so, the

severer

the sufferings endured by the austere

in

the performance of their *tapas*, the their nature shineth.

purser

268. Behold the man who hath attained
mastery over himself: all other
men
worship him.

269. Behold the men that have
power by austerities: they can
succeed
even in conquering death.

270. If the needy are the many in the world,
it is because those that do *tapas* are
few, and those that do not, form the
larger number.

—:0:—

PART I RIGHTEOUSNESS

CHAPTER 28

IMPOSTURE

271. The five* principles of his own
body
smile within themselves when they
see
the imposture of the hypocrite.

272. Of what avail is an imposing
presence
when evil is in the heart and the heart
is
conscious thereof?

273. Behold the man who hath not
attained
mastery over himself putting on
the
puissant look of the austere: he is
like
a cow that grazeth about wearing

a

tiger's skin.

274. Behold the man who taketh
cover
under a saintly garb and doth evil : he
is
like a fowler hiding in the bush
and
decoying birds.

275. The hypocrite pretendeth unto
sanc-
tity and sayeth, *I have vanquished*
my
passions : but he will come to grief
and
cry, *What have I done ! Oh, what have*
I
done !

* Ether and the subtle principles of gaseousness, heat,
liquid- ity, and solidity.

THE KURAL

276. Behold the man that hath not re-
 nounced in his heart, but walketh
 about
 like one that hath renounced,
 and
 cheateth men : thou canst not find a
 more
 unscrupulous villain than him.

277. The *kunri* seed is fair on one side,
 but
 the other side of it is black :
 there are
 men who are like unto
 it : they are fair
 on the outside, but their inside is
 all
 foul.

278. Many there be whose heart is
 impure
 but who bathe in holy streams and

about.

prowl

279. The arrow is straight but thirsts
for blood, while the lute that hath
a bend radiates harmony around : judge
thou therefore men by their acts and not
by their appearance.

280. Neither matted hair thou wantest
nor shaven head, if thou abstain from
that which the world contemneth.

—:0:—

CHAPTER 29

ABSTAINING FROM FRAUD

281. Whoso wanteth not to be held in contempt, let him guard himself against every thought of fraud.
282. It is a sin even to say in one's heart, *I shall cheat my neighbour of his substance.*
283. The fortune that is built up by fraud may appear to thrive: but it is doomed for ever.
284. The thirst for plunder leadeth in its season to endless grief.
285. Behold the man that coveteth other men's substance and lieth in wait to

catch them napping : he thinketh not of
grace and love is far from his heart.

THE KURAL

286. The man who thirsteth after
plunder
cannot weigh things aright : nor
can he
walk in the way of righteousness.

287. Behold the man that
the things of this world
hath weighed
and made his
heart firm : he committeth not the
of cheating his neighbour.

folly
288. As Righteousness resideth in the
heart
of
so

him who valueth things aright, even
Deceit hath its seat in the heart of the
thief.

289. Behold the man who meditateth
on
nothing but fraud and deceit: he
will
leave the right path and perish.

290. He that deceiveth others is not
master
even of his own body: but the world
of
the Gods itself is a never-failing
inheri-
tance unto those that are upright.

—:0:—

PART I RIGHTEOUSNESS

CHAPTER 30

TRUTHFULNESS

291. What is truthfulness? It is the speaking of that which is free from even the slightest taint of evil.
292. Even falsehood is of the nature of truth if it bringeth forth unmixed good.*
293. Hold not forth as truth what thou knowest to be false: for thy own conscience will burn thee when thou hast lied.
294. Behold the man whose heart is free from every trace of falsehood: he reigneth in the hearts of all.
295. Behold the man whose heart is fixed in truthfulness: he is greater than the austere and greater than he that maketh

gifts to the poor.

THE KURAL

296. There is no greater renown for a man than the renown that he is a stranger unto falsehood: such a man acquireth every virtue without mortifying the body. 297. If a man can live without ever uttering a falsehood, all other virtues are superfluous unto him.
298. Water cleanseth but the outward form: but the purity of the heart is proved by truthfulness.
299. The worthy regard not all other light as light: it is only the light of truth

that they look upon as a veritable
illumina-
tion.

300. Many things have I seen in this world
: but of all the things that I have seen,
there is nothing that is higher than truth.

—:O:—

CHAPTER 31

ABSTAINING FROM ANGER

301. A man can be said to forbear only when he hath the power to strike and striketh not: where he hath not the power, what mattereth it whether he forbeareth or forbeareth not?

302. It is wrong to get angry even when thou art helpless to strike: and when thou hast the power, there is nothing that is worse than anger.

303. Whoever thy offender may be, forget thy anger: for from anger spring a multitude of ills.

304. Anger killeth the smile and it
des-
troyeth cheer : hath man a crueller
foe
than anger ?

305. If thou want to look after thyself,
keep
off from choler : for if thou keep not
off,
it will come upon thee and destroy
thy
own self.

THE KURAL

306. Cholera destroyeth every man whom
it
approacheth : and it burneth also
the
family of him who nurseth it.

307. He who nurseth his rage as if it
were a precious thing is like unto the man
who dasheth his hand against the ground : the
hand of this man escapeth not from injury,
and the destruction of the first is as certain.

308. Even when thy wrongs burn as
the flaming of many fires, it is good if
thou
canst abstain from anger.

309. All the desires of a man will be
fulfilled
on the instant if from his heart he
banish

anger.

310. Whoso is overwhelmed with anger
is like one dead : but whoso hath
forsworn
wrathfulness is like unto the saints.

—:O:—

PART I RIGHTEOUSNESS

CHAPTER 32

NON-INJURING

311. The man who is pure in heart would not injure others even if he could obtain a princely estate thereby.
312. Even when another hath injured him in his hate, the man who is pure in heart returneth not the injury.
313. If thou injure another, even though it be only a man who hath injured thee without any provocation, thou simply bringest down upon thyself evils that can never be remedied.

314. How shall a man punish them
that
have injured him? Let him do them
a
good turn and make them ashamed
in
their hearts.

315. Of what avail is intelligence to a
man
if he doth not feel as his very own
the
pain suffered by other beings, and
so
feeling doth not abstain from
injuring
any?

THE KURAL

316. When a man hath felt a pain for
him-
self, let him take care that he inflicteth
it
not on others.

317. It is a great thing if thou injure
not
knowingly any man, at any time, and
in
any degree.

318. He who hath felt what pain
meaneth
to himself, how doth he bring himself
to
inflict it on others?

319. If a man injureth his
neighbour in the
forenoon, evil will come to him in
the
afternoon of its own accord.

320. All evil recoileth on the head of
the
wrong-doer : they abstain therefore
from
wrong-doing who desire to be
immune:
from ills.

—:0:—

PART I RIGHTEOUSNESS

CHAPTER 33

NON-KILLING

321. The greatest of virtues is non-killing
: killing bringeth in its train every
sin.

other

322. To divide one's bread with the
needy and to abstain from killing: these
are the greatest of all the commandments
of all the prophets.

323. The greatest virtue of all
is non-killing: truthfulness cometh only next.

324.

What is the good way? It is the path

that taketh thought how it may
save
even the smallest of creatures from
killed.
being

325. Among all those that have
renounced
family life with its fears of ill, the
chiefest
is he that reverenceth all life for fear
of
killing any.

THE KURAL

326. Behold the man who hath taken
the vow of non-killing: Death that
eateth away all life maketh no inroads into
his days.

327.

Take not away from any living thing
the life that is sweet unto all, even if it
be to save thine own.

328. They may say, Sacrifices gain for
a man many blessings: but to
the pure in heart the blessings that are
earned by killing are an abomination.

329. Those who live by slaying are
likened
by the discriminating to eaters
of carrion.

330. Behold the beggar whose putrid
body is festering with ulcerous sores: *he must
have been a shedder of blood in the past,* say
the wise.

——:0:——

HERE ENDETH SUBDIVISION A OF
SECTION II OF PART I
ENTITLED DISCIPLINE

SECTION II

THE LIFE OF THE ASCETIC

SUBDIVISION B. WISDOM

CHAPTER 34

THE VANITY OF ALL THINGS

331. There is no greater folly than the infatuation that looketh upon the transient as if it were everlasting.

332. The crowd that assembleth to witness a village show, that is the symbol of great riches flowing on a man : and the dispersal of that same crowd is the type of its passing away.

333. Prosperity is transient : if thou have come by it, delay not to do are of lasting good.

things that

334. Time looketh like an innocent thing :
but verily it is a saw that is continually
sawing away the life of man.

335. Make haste to do good works
before
the tongue is paralysed and
ariseth in the throat.

hiccough

336. But yesterday a man was and to-day he is not : that is the wonder of wonders in this world.
337. Man knoweth not if he shall last the next minute : but his thoughts are more than ten million.
338. The fledgeling abandoneth the broken shell of the egg and flieth away : that is the symbol of the love between the soul and the body.
339. Death is like unto a sleep : and life is like the waking after that sleep.
340. Hath the soul no fixed home of its own, that it seeketh a lodging in this worthless body ?

PART I RIGHTEOUSNESS

CHAPTER 35

RENUNCIATION

341. Whatsoever thing a man hath
re-
nounced, from the grief arising from
that
hath he liberated himself.

342. If thou want joy, renounce early :
for
many are the delights that thou
shalt
enjoy after renouncing.

343. Crush thou the five senses : and
every-
thing in which thou takest delight,
give
up utterly.

344. To possess nothing, that is the law
of
the man of vows : the possession of
even
one thing is a coming back to the
snares
that he hath left.

345. To those that desire to put an
end
to their reincarnations, even the body
is
a superfluity : how much more then
are
other bonds ?

346.

The feelings of *I* and *Mine* are nought but
vanity and pride : he who crusheth them
entereth a higher world than the
of the Gods.

world

347. Behold the man who holdeth on
to
attachments and giveth not them up:

Care
and Sorrow will take hold of him

and
will not give *him* up.

348. They that have renounced
on the path to salvation : but

utterly are

the others
are caught in a snare.

349. The moment that attachments
are broken, that very moment
reincarnations
cease: the man who breaketh them
not
continueth in vanity.

350. Attach and tie thyself to Him
who hath conquered all attachments :
bind
thyself firmly to Him in order that
all
thy bonds may be broken.

—:O:—

CHAPTER 36

REALISATION OF THE TRUTH 351.

Behold the delusion that taketh vanities for the Reality : it bringeth the soul again into this world of sorrow.

352. Behold the man who hath freed himself from delusion and whose vision is unclouded and clear : darkness ceaseth for him and joy cometh unto him.

353. Behold the man who hath freed himself from doubts and who hath realised the Truth : heaven is nearer to him than earth.

354. Though risen to human birth, the
soul hath profited nothing if it hath
not realised the Truth.

355. To separate the true from the false in
everything, whatever its nature may
be,
that is the part of a wise
understanding.

THE KURAL

356. Behold the man who hath studied deeply and hath realised the Truth : he will enter the path that leadeth not again into this world.

357. Verily those that have meditated upon and attained to the Truth need not think at all of future incarnations.

358. He is the wise man who endeavoureth after Perfection and Truth in order that he might escape the folly of being born again.

359. Behold the man who

understandeth

the means of his salvation and
laboureth

to conquer all attachments : the ills
that

he is yet to suffer depart from him.

360. All suffering ceaseth for a man
when

he hath conquered utterly desire
and

anger and delusion.

—:0:—

PART I RIGHTEOUSNESS

CHAPTER 37

THE KILLING OF DESIRE

361. Desire is the seed that yieldeth
unto every soul, and always, a
never-failing
crop of births.

362. If thou must needs long for
anything,
long for freedom from
reincarnation :
and that freedom will come to thee
if
thou long to conquer longing.

363. There is no greater wealth here
below
than desirelessness : and even in
heaven
thou canst find no treasure

- that
equalleth it.
364. Purity is nought but freedom from
desire : and this freedom is achieved
by
yearning after perfect truthfulness.
365. It is those that have conquered
their
desire that are called the liberated ones
:
the others appear to be free but they
are
verily in bondage.

THE KURAL

366. If thou love righteousness, flee
from
desire : for desire is a snare and a
dis-
appointment.

367. If a man crusheth utterly all
desire,
salvation will come to him by any
path
that he commandeth to it.

368. He that hath no desires hath no
grief :
but ills on ills descend on the man
that
hankereth after things.

369. Even here a man shall have
everlast-
ing joy if he killeth that greatest
misery

of all, desire.

370. Desire is never filled : but if a
man
giveth it up utterly he attaineth
perfection even at the very moment of
giving
it up.

————:O:————

HERE ENDETH SUBDIVISION B
OF SECTION II ENTITLED WISDOM
HERE ALSO ENDETH SECTION II OF PART I
ENTITLED THE LIFE OF THE ASCETIC

PART I RIGHTEOUSNESS

CHAPTER 38

DESTINY

371. Resolution cometh to a man
when
Fortune is about to smile on him:
but
Indolence appeareth when Fortune
is
about to leave.

372. Evil fate dulleth the faculties:
but
when Fortune is about to smile on a
man,
she first expandeth his intelligence.

373. What doth learning avail and
all
subtleties? When Destiny driveth,
it is
the native blindness that prevaileth

over
all.

374. The world falleth into two
categories
that are mutually exclusive : for
success
in life is one thing and saintliness
quite
another.

375. When the tide is against thee
even
good things turn to evil : and even
evil
things turn to good when the tide is on.

THE KURAL

376. What Destiny denieth thou
canst

not keep even with the utmost care :
and

even if thou throw them away
wilfully

the things that are thine will not
go

away from thee.

377. Even the man who hath amassed
ten

million cannot enjoy his riches except
as

the Ordainer hath ordained.

378. -- Verily the destitute poor would
turn but their hearts towards renunciation

that Destiny reserveth them for
the

miseries that are their portion.

379. They that rejoyce when good
cometh,

why should they fret when they
encoun-

ter evil?

380. What is there that is mightier
than Destiny? For even as its victim is
medi-

tating a plan to overcome it, it
forestalleth

him and bringeth him down.

—:O:—

HERE ENDETH PART I
ENTITLED RIGHTEOUSNESS

PART II
WEALTH

SECTION I
THE PRINCE
CHAPTER 39

THE QUALIFICATIONS OF THE PRINCE

381. He is a lion among princes who
is well endowed in respect of the six
things,
to wit, troops, population,
substance,
council, alliances, and fortifications. 382.

Four qualities should never be want-
ing in the prince, namely, courage,
liberality, sagacity, and energy. 383.

Behold the men that are destined to
rule the earth: the three virtues,
alert-
ness, learning, and quickness
of decision,

leave them not.

384. The prince shall not fail in virtue and shall abolish unrighteousness : he shall guard his honour jealously but shall not sin against the laws of valour.

385. The prince shall know how to develop the resources of his kingdom and how to enrich his treasury : how to preserve his wealth and how to spend it worthily.

THE KURAL

386. If the prince is accessible to all
his subjects and is never harsh of word,
his kingdom will be esteemed above
every other.

387. Behold the prince who can give
with grace and rule with love : his fame
will fill the earth, and whatever land
he desireth to conquer will be sure to
come under his sway.

388. Behold the prince who
administereth

impartial justice and protecteth his
sub-
jects : he will be looked upon as a
god
among men.

389. Behold the prince who hath the
virtue
to bear with words that are bitter to
the
ear : his subjects will never leave
the
shadow of his umbrella.

390. Behold the prince who is liberal
and
gracious and just, and who tendeth
his
people with care : he is a light
among
kings.

CHAPTER 40
LEARNING

391. Acquire thoroughly the knowledge that is worth acquiring: and after acquiring it walk thou in accordance therewith.
392. Two are the eyes of living kind : the one is called Numbers, and the other, Letters.
393. The learned alone can be said to possess eyes : the unlettered have but two sores in their head.
394. It is a festival of joy when learned men come together : but wistful grow their

hearts when the time of their
parting
arriveth.

.395. Though thou hast to humble
thyself
before the teacher even as a
beggar
before a man of wealth, thou yet
acquirest
learning: it is those that refuse to
learn
that are the lowest among men.

396.

Knowledge is like unto a sand-spring :
 the more thou diggest and drawest
 thereat, the more excellent is the
 flow
 thereof.

397. Everywhere is his home to the
 learned
 man, and everywhere his [native
 land :
 why then doth a man neglect
 instruc-
 tion up to his dying day ?

. 398. The learning that a man
 acquireth
 in this birth will exalt him even unto
 his
 seventh reincarnation.

399. The learned man seeth that the
learn- ing that delighteth him delighteth also
all that listen to him : and he loveth
instruc- tion all the more on that account.

400. An imperishable and flawless
treasure is learning to a man : other wealth is
as nothing before it.7

—:0:—

PART II WEALTH

CHAPTER 41

THE NEGLECTING OF INSTRUCTION

401. Ascending the rostrum without abundant knowledge is like the playing of dice without the chequered board.^a

402. Behold the man without instruction who desireth to be called eloquent : he is like unto a woman without busts who yearneth to be admired of men.

403. Even a fool will be counted wise if he could hold his peace before the learned.

404. The man without instruction may
be
as wise as thou pleasest: but the
wise
will attach no value to his opinions.

405. Behold the man who hath
neglected
instruction, but who is wise in his
own
eyes: he will be put to shame
directly
he openeth his lips in an assembly.

THE KURAL

406. Like unto a waste
land that yieldeth
no harvests is the man that hath
neglect-
ed instruction: all that men can say
about
him is that he liveth, and nothing
more.

407. Behold the man whose
understanding hath not been penetrated by
the grand and the subtle: the comeliness
of his person is no better than the beauty
of an image of clay.

408. Bitter verily is the poverty of the
man
of learning: but far worse is riches
in
the hands of the fool.

409. The fool though born of a
higher

family is esteemed much less than
a learned man who is of inferior
descent.

410. How much better are men than beasts
?

Even so much are the learned
better
than those that have not cared
for
instruction.

—:0:—

PART II WEALTH

CHAPTER 42

LISTENING TO THE INSTRUCTION OF THE WISE

411. The most precious of treasures is the
treasure of the ear : verily it is the
crown
of all kinds of wealth.
412. Even unto the stomach some
food
will be offered when there is no food
for
the time being for the ear. *
413. Behold the men who have listened
to
much instruction : they are very
Gods
on earth.
414. Let a man listen to instruction
even

though he hath no learning: for it
will
be a stay unto him when he is
encom-
passed by difficulty.

415. The counsel of the righteous is
like
unto a strong staff: for it keepeth
those
that listen to it from slipping.

* Food is not to be thought of so long as there is
instruction to listen to.

THE KURAL

416. Listen to good words though they
be
but few : even those few will add to
thee
a proportionate dignity.

417. Behold the man that hath
meditated
much in himself and hath laid by
a
store of instruction by listening to
the
discourses of the wise : he talketh
not
nonsense even when in error.

418. Deaf indeed though it heareth is
the
ear that hath not been drilled by
words

of instruction.

419. Humility of speech is hard to be
at-
tained by those who have not listened
to
the subtle words of the wise.

420. Behold the men that taste with
the
tongue but know not the taste of
the
ear : what doth it matter to the
world
whether they live or die ?

—:0:—

CHAPTER 43

THE UNDERSTANDING

421. The understanding is an armour against all surprise : it is a fortress which even enemies cannot storm.

422. The disciplined understanding curbeth the senses from roving about, keepeth them from evil, and directeth them to-wards the Good.

423. To separate the true from the false in every utterance, whoever it be that

speaketh, that is the part of a
wise
understanding.

424. What he speaketh, the wise
man
speaketh so as to be understood by
all :
and from the lips of others he
gathereth
their subtle meanings.

425. The wise man attacheth all men
to
himself: and his temper is ever
even,
expanding not nor contracting to
excess.

THE KURAL

426. It is a part of wisdom to conform
to

the ways of the world.

427. The man of understanding
knoweth

what is coming : but the fool
foreseeth

not what is before.

428. It is folly to rush headlong
into

danger : it is the part of the wise to
fear

what ought to be feared.

429. Behold the man of foresight who
is

armed for every contingency : he
will

never know the blow that causeth
trem-

bling.

430. He that hath understanding
hath
everything: but the fool though
he
possess everything hath nothing.

—:0:—

CHAPTER 44

ESCHEWING OF FAULTS

431. Behold the man who is free
from

haughtiness and anger and

littleness : *

there is a dignity about him

that

adorneth his prosperity.

432. Parsimony, over-confidence, and

ex-

cessive *amour propre* are faults in

the

prince.

433. Behold the men who are jealous

of

their reputation : though their fault

be

small even like a millet seed, they

look upon it as of the measure of a palm.

palmyra

434. Guard thyself jealously against weaknesses: for they are the foes that will lead thee to ruin.

435. Behold the man who provideth not beforehand against surprise: he will be destroyed even like a stack of straw before a spark of fire.

* Parimelalakar interprets it as lust.

THE KURAL

436. If the prince correcteth his own faults

and then looketh into those of others,

where is the ill that can approach him ?

437. Behold the miser that spendeth not

where he ought to spend : his wealth

will come to an inglorious wreck.

438. Close-fisted parsimony is not a vice

to be classed with other vices : it formeth

a class apart.

439. Exult not at anything at any time :

embark not on enterprises that would

bring thee no good.

440. If thou canst keep from the
know-
ledge of others the things in which
thy
heart taketh delight, the machinations
of
thy foes will be in vain. *

—:O:—

* Do not disclose thy *penchants* to others.

PART II WEALTH

CHAPTER 45

CULTIVATING THE FRIENDSHIP OF THE
WORTHY

441.

Esteem thou the men that have grown old in righteousness, and acquire their friendship.

442. Behold the men who can cure the evils that have already befallen thee and who can guard thee from future ones: cultivate thou their friendship with ardour.

443. It will be the rarest of rare good fortunes if thou canst secure to thyself the

devotion of men of worth.

444. If those that are worthier than
thyself have become thy intimates, thou
hast acquired a strength before which
all other strength paleth.

445. As the eyes of the prince are his own
ministers, let him use his discretion and
choose them wisely.

THE KURAL

446. Behold the man who can move
with the worthy as their intimate: his
foes will be powerless against him.

447. Who can ruin the man that
commandeth the friendship of those that
can reprove him?

448. Behold the prince who reposes
not on the support of men who can
rebuke him: he will perish even when he
hath no foes.

449. Profit is not for those that have
no capital: even so

stability is not for them
that repose not on the firm support
of
the wise.

450. It is foolish to make a multitude
of
foes : but it is ten times worse to give
up
the intimacy of the good.

—:0:—

CHAPTER 46

KEEPING ALOOF FROM VULGAR
COMPANY

451. Men of worth fear vulgar company
: but little-minded men mix with it as
if
they made one family with it.

452. Water altereth and taketh the
cha-
racter of the soil
through which it flow-
eth : even so the mind taketh the
colour
of the company with which it

consorteth. 453. The understanding of a
man belongeth
unto his mind : but his

reputation

dependeth on the company he

keepeth.

454. The disposition of a man seemeth

to

reside in his mind: but its

veritable

abode is the company in which

he

moveth.

455. Purity of heart and purity of

action

depend upon the purity of a man's

com-

pany.

THE KURAL

456. The pure of heart will have a
righte-
ous progeny : and everything
prosper-
eth unto those that consort with
good
company.

457. Purity of heart is a treasure unto
a
man : and virtuous company
bringeth
him every glory.

458. Though themselves are
endowed
with every virtue, the wise look
upon
the company of the worthy as a
tower

of strength.

459. Virtue leadeth unto heaven : and
the
company of the good steadieth a
man
in the practice thereof.

460. There is no greater ally to a man
than
good company : and nothing
bringeth
greater troubles than evil company.

—:0:—

PART II WEALTH

CHAPTER 47

DELIBERATION BEFORE ACTION

461. Take into consideration the
output
and the wastage and the profit that
an
undertaking will yield: and then
put
thy hand to it.

462. Behold the prince who undertaketh
an
enterprise only after consulting
with
men chosen for their worth: there
is
nothing that is impossible for him.

463. There are enterprises that tempt
with
a great profit but which perish

even

the capital itself: the wise

undertake

them not.

464. Behold the men who fear to be
ridiculed

by others : they do not take up

any

enterprise without previous

deliberation. 465. To make war without

planning every

detail of it beforehand is only to

trans-

plant thy enemy on carefully

pre-

pared soil.

THE KURAL

466. There are things that ought not to be done and if thou do them thou wilt be ruined : and there are things that ought to be done and if thou do them not thou wilt be ruined also.

467. Decide not upon any action except after careful deliberation : it is a fool who undertaketh first and sayeth in his heart,
I shall think afterwards.

468. Behold the man that goeth not to his work the right way about : all his labour will be a waste even if numbers come to his aid.

469. Even in doing good thou mayest

err,
if thou suit not the benefit to the
cha-
racter of him that receiveth.

470. Let the thing that thou decidest on
be
above reproach : for the world
despiseth
the man who stoopeth to a thing that
is
beneath himself.

—:0:—

PART II WEALTH

CHAPTER 48

JUDGING OF STRENGTH

471. Weigh justly the difficulty of the
enter-prise, thy own strength and the
strength of thine enemy, and the strength also
of your* allies : and then enter thou upon
it.
472. Behold the prince who knoweth
his own force and hath learned what
he ought to learn, and who
oversteppeth not the limits of his force and
informa-tion : his invasions will never fail.
473. Many there have been who in

the
sanguineness of their hearts
over-esti-
mated their strength and
adventured,
but were cut off in the middle.

474. Behold the men who know not to
live
in peace, who know not their
own
measure, and who are full of
self-conceit :
they will have a swift end.

475. Put too many of them and even
pea-
cock's feathers would break the
axle. †
waggon's

* Thy allies as well as those of thy enemy.

† *i.e.*, even the most powerful king will succumb if he
make war with too many enemies at a time, even if each of
them should be despicable when alone.

THE KURAL

476. Those that have climbed to the top
of
the tree will lose their lives if
they
attempt to climb still higher.*

477. Keep thou in mind the extent of
thy
wealth and let thy gifts be
commensurate
therewith : that is the way to
conserve
and divide thy substance.

478. It mattereth not if the feeder channel
†
is strait, provided that the
draining
channel ‡ is not wider.

479. Behold the man that taketh not
ac-
count of his measure nor liveth

within

the bounds thereof: he may look
like prospering, but he will perish leaving
no trace behind.

480. Behold the man that taketh
not measure of his wealth and lavisheth
it on every side with an unsparing
hand: his substance will quickly come
to nought.

* This is a warning to those princes who seek to embark
on fresh enterprises after the utmost limit of their strength
has been reached. † Income. ‡ Expenditure.

CHAPTER 49

JUDGING THE OPPORTUNE MOMENT

481. The crow triumpheth over the owl when it is day : even so opportunity is a great thing to the prince who would vanquish his enemy.
482. To follow closely on the pace of Time : that is the cord that will bind the Goddess of Fortune to thee firmly.
483. Where is the thing called impossible if thou start on thy enterprize with a knowledge of the right season and employ the proper means ?
484. Thou canst conquer even the whole world if thou choose the proper time and the proper objectives.
485. Those that are intent on conquests

will be quietly watching their opportunity : they will know neither confusion nor hurry.

486. The ram steppeth back before it delivereth the stunning blow : even such is the inaction of the man of energy.
487. The wise show not their anger on the spot : they will nurse it within their hearts and wait for their opportunity.
488. Bend down before thy adversaries when they are more powerful than thyself : they can be easily overthrown when thou attackest them at the moment that their power is on the decline.
489. When thou hast got an unusual chance, hesitate not but straightway attempt even the impossible.
490. When the time is against thee feign inaction like the stork : but when the tide is on, strike with the swiftness of its souse.

CHAPTER 50

JUDGING OF PLACE

491. Provoke no war and begin no operation except after making a thorough reconnoissance of the theatre of operations.

492. It is an immense advantage even to the powerful and the strong to be based on fortified places.

493. Even the weak can hold their own and triumph over a powerful foe if they choose the proper theatre and operate

cautiously.

494. The plans of thy adversaries will
be baffled if thou fall back on strong
posi- tions already reconnoitred and
base thyself on them.

495. All-powerful is the crocodile in
deep water : but out of it, it is the
plaything of its foes.

THE KURAL

496. The strong-wheeled chariot
 runneth
 not on the sea : nor saileth the
 ocean-
 going ship on dry land.

497. Behold the prince that hath
 planned
 everything beforehand and striketh
 at
 the proper objective: he wanteth
 no
 other ally than his own courage.

498. If the prince whose army is weak
 only
 betaketh himself to a proper theatre
 of
 war, all the endeavours even of
 the
 strongest foes would be vain against

him. 499. Even if they have no proper
defences
and other advantages it is hard to
beat
a people on their own soil.

500. Behold the high-mettled elephant
that hath faced without wincing a whole
multitude of lancers : even a jackal will
triumph over him if he is entangled in
marshy ground.

—:O:—

PART II WEALTH

CHAPTER 51

TESTING OF MEN FOR CONFIDENCE

501. Love of the right, gold, pleasure,
and
fear of life, these four are the
tests of a
man: give thy confidence therefore
to
men that satisfy all these tests.*

502. Behold the man who is born of a good
family, who is free from faults and
who
dreadeth disgrace: he is the
man
for thee.

503. Even men of rare learning and
of pure
hearts will not be found, when thou
dost

test them; to be absolutely exempt
from
all ignorance.

504. Weigh a man's good and weigh
his
evil: whichever is more, take that to
be
his nature.

505. Dost thou want to find out whether
a
man is noble or little-minded?
Know
that conduct is the touchstone
of
character.

* See Kautilya's *Arthashastra*, Part I Ch. 10 for
these tests or *upadhas*.

THE KURAL

506. Beware of trusting men that have no kindred: for their hearts will be without attachment and they will be callous to shame.
507. If thou chooseth a fool for thy confidential adviser, because that thou lovest him, he will lead thee to endless follies.
508. Behold the man that trusteth another without trying him: he createth endless evils even unto his posterity.
509. Never trust men without trying them: and after trying them, give each one of them the work for which he is fit.
510. To trust a man whom thou hast not tried and to suspect a man whom thou hast found worthy lead alike to

endless ills.

—:O:—

108

CHAPTER 52

TESTING AND EMPLOYMENT OF MEN

511. Behold the man that seeth the
good
and seeth the evil also, and
chooseth
only that which is good: employ
thou
him in thy service.

512. Behold the man that is able to
develop
the resources of thy kingdom and
to
cure the ills that may befall it: set
him
to manage thy affairs.

513. Let him alone be selected for
service
who is well endowed with kindness

and intelligence and decision, and who is free from greed.

514. Many are the men that satisfy every test and yet alter in the actual performance of duty.

515. Work should be entrusted to men in consideration of their expert knowledge and capacity for patient exertion, and not of their love towards thy person.

THE KURAL

516. Choose the servant and give him the work for which he is fit : see that the time is ripe for performance and then get him to begin it.
517. Determine first the capacity of the servant and the work for which he is fit : and then leave him in responsible charge of the same.
518. After thou hast decided that a man is fit for an office, raise him to the dignity and give him the conveniences that will

enable him to fill that office worthily.

5 19.

Behold the man who misunderstandeth
the liberties taken by the servant who
is
skilful at his work : Fortune will
depart
from him.

520. Let the prince oversee everything
every day : for there will be nothing
wrong with the country so long as there
is nothing wrong with the officers
State.

of the

—:O:—

PART II WEALTH

CHAPTER 53

CHERISHING OF KINDRED

521. Constancy of attachment even
in
adversity belongeth only unto kindred.
522. If a man is blessed with
kindred
whose love for him bateth not, his
for-
tunes will never cease to grow.
523. Behold the man who does not
mix freely with his kinsmen and command
their affection: he is like a tank without
bunds: the waters of prosperity will flow
away from him.
524. To gather and attach one's
kindred

to oneself: that is the use and
purpose
of prosperity.

525. If a man have a sweet tongue and
a liberal hand his kinsmen will
gather
round him in serried ranks.

THE KURAL

526. Behold the man that giveth freely without stinting and is never angry: the world hath none who hath a more attached kindred than he.
527. The crow concealeth not its food selfishly from its fellows but shareth it lovingly with them: prosperity will abide only with men of a like nature.
528. It is good if the prince treateth not all his kinsmen alike, but treateth each differently according to his merit: for there are many that love to have privileges not shared by others.
529. The estrangement of a kinsman is easily remedied: remove the cause of the coolness and he will come back to thee.
530. When a kinsman that hath broken with thee cometh back to thee for a reason, accept thou him, but with

caution.

—:O:—

112

CHAPTER 54

GUARDING AGAINST INSOUCIANCE

531. Worse than excessive rage is the unguardedness that cometh of overweening self-complacency.
532. A false sense of security killeth glory even as indigence crusheth the understanding.
533. Glory is not for the unwatchful: that is the conclusion of every school of thinkers in the world.
534. Of what avail are fortresses to the cowardly? or abundance of resources to the incautious?
535. He who faileth to guard against everything beforehand will deplore his

negligence when he is surprised by
disaster.

II3.

8

THE KURAL

536.

If thou relax not in thy vigilance at all
times and against all men, 'there
is
nothing like it.

537. Nothing is impossible to the man
who

can bring unto his work a mind that
is
ever wakeful and cautious.

538. The prince should devote himself
assi-

duously to works that are
commended
by the wise: if he neglect them he
will
not escape suffering in any of his
seven
reincarnations.

539. When thou art tempted to be
self-

complacent and elated, call to thy
mind

those that have perished by their
su-

pineness and negligence.

540. Verily it is easy for a man to
achieve

all that he desireth, provided he
keepeth

his purpose constantly before his mind.

—:O:—

CHAPTER 55

JUST GOVERNMENT

541. Deliberate well and lean not to either side : be impartial and consult with the men of law : that is the way to administer justice.

542. The world looketh up to the rain-cloud for life : even so do men look up to the sceptre of the prince for protection.

543. The sceptre of the prince is the mainstay of the science of the

Brah-

mans and of righteousness also.

544. Behold the noble prince who
ruleth
the people of his dominions with
loving
care : sovereignty will never
depart
from him.

545. Behold the prince who wieldeth
the
sceptre in accordance with the
law :
seasonal rains and rich harvests
have
their home in his land.

THE KURAL

546. It is not the lance that bringeth victory unto the prince : it is rather his sceptre, and that provided it is straight and leaneth not to either side.
547. The prince is the protector of all his people : and him his sceptre will guard, provided he alloweth it not ever to lean to either side.
548. Behold the prince who is not easy of access and who judgeth not causes with care : he will fall from his place and perish even when he hath no enemy.
549. Behold the prince that guardeth

his
and
go
subjects from enemies both within
without : if he punish them when they
wrong it is not a blemish : it is his duty.

550.
is
the
Punishing the wicked with death
like the removing of weeds from
corn-field.

—:0:—

PART II WEALTH

CHAPTER 56

TYRANNY

551. Behold the prince who oppresseth his subjects and doth iniquity : he is worse than an assassin.
552. A request from him who holdeth the sceptre is, like the *stand and deliver* of the highway robber.
553. Behold the prince who doth not oversee his administration every day and remove the irregularities therein : his sovereignty will wear away day by day.
554. Behold the thoughtless prince whose rule swerveth from the ways of justice : he will lose his kingdom and his substance also.

555. Verily it is the tears of those groaning under oppression that wear away the prosperity of the prince.

THE KURAL

556. It is just rule that bringeth renown
unto princes : but an unjust
government
darkeneth their glory.

557. How fareth the earth under a
rainless
sky ? even so fare the people under
the
rule of a cruel prince.

558. The condition of the rich man is
more
galling than that of the poor under
the
rule of the tyrant prince.

559. The heavens will not send showers
in
their season if the prince swerveth
from
justice and right.

560. The udders of the cow will be dried
up
and the Brahman will forget his
science
if the prince ruleth not with justice.

—:0:—

CHAPTER 57

ABSTAINING FROM DEEDS THAT CAUSE
TREPIDATION

561. The prince shall measure the
guilt of the offender and punish him so
that he offend not again: but the
punishment shall not be excessive.
562. Those that desire that their
power should last, let them brandish the
rod smartly but lay it on soft.
563. Behold the prince who ruleth
with a rod of iron and causeth terror to
his

friend
people: he will stand without a

and perish forthwith.

564. Behold the prince whose cruelty
is a
by-word among his people: he will
lose
his kingdom betimes and his days
will
be shortened also.

565. Behold the dour-faced prince
who is inaccessible to his people:
the wealth
in his hands is like treasure
guarded by
a demon.

THE KURAL

566.

If the prince is harsh of word and unforgiving, his prosperity, be it ever

so

great, will come to an end quickly.

567. Words that are harsh and
punish-
ments that are excessive are the
files
that file away the iron of power.

568. Behold the prince who will not
take
counsel with his ministers but who
fall-
eth into a passion when his
projects
fail: his prosperity will wane away.

569. Behold the prince who looketh

not
to his defences while yet there is time
:
when he is surprised by a war he
will
be seized with trembling and
perish
quickly.

570. Tyranny that allieth itself to
fools
and charlatans is the only burden
under
which the earth groaneth : there is
none
other besides.

—:0:—

PART II WEALTH

CHAPTER 58

CONSIDERATENESS

571. Behold that ravishing Beauty called Considerateness: if the world runneth on smoothly it is all owing to her. 572.

In considerateness have the amenities of life their existence: those who possess it not are a burden unto the earth. 573.

What is the worth of the song that cannot be sung? and what is the worth of the eye that showeth not indulgence?

574. What is the use of eyes that merely show in the face, if they show not consideration for others according to their measure?

575. Considerateness is the ornament
of the eye: the eye that hath it
not will be
looked upon as a mere sore.

THE KURAL

576. Behold the men who have eyes,
but
which show not consideration
towards
others: verily they are no better
than*
trees fixed in the earth.

577. Verily they are blind, those who
show
not consideration towards others :
and
there are none that truly see but
are
indulgent to others' faults.

578. Behold the man who can be
consi-
derate towards others without
deroga-
ting from any of his duties: he
will

inherit the earth.

579. It is nobility to forbear and
show
indulgence even unto those that
have
offended thee.

580. Those who desire to be styled the
very pink of courtesy will drink off even the
poison that hath been mixed for them
before their own eyes.

—:0:—

* "than images made of clay and wood," is the
interpretation of Adiyarkunallar in his note on
Shilappadhikaram v. 30.

PART II WEALTH

CHAPTER 59

THE SERVICE OF INTELLIGENCE

581. Let the prince understand that
Poli- tical Science and his Intelligence
Corps are the eyes wherewith he seeth.*

582. It is the duty of the prince to
learn betimes everything that befalleth
every man and every day. †

583. Behold the prince that leearneth
not the happenings about him by means
of scouts and spies: conquests are not
for him. †

584. The prince shall set spies to
watch closely the officers of the realm, †
his

own kindred, and his enemies. §
585. Behold the man who can wear
an unsuspecting appearance, who will
not know confusion before any man,
and who can guard his secrets from
ever leaking out: he is the proper man
for the work of Intelligence.

* Kamandaka xii. 30; Mahabharata, Shanti Parva lxxxiii.

† Shukraniti i. 262-5.

‡ Vide maxim No. 520.

§ Fleet as the wind, and energetic as the sun, they
should

travel in the camp of the enemy to gather secret
information:

Kamandaka xii. 3.

THE KURAL

586. Spies and scouts should disguise themselves as ascetics and holy men, and their investigation should be thorough : and whatever is done them, they should not let out their secrets.*
587. Behold the man who can draw out secrets from others and whose information is ever unconfused and clear : he is the man for the work of intelligence.
588. Even the information that hath been obtained by a spy should be tested by that of another.
589. See that no spy knoweth the

others

engaged in the same work : when
three

reports agree, thou mayest give
credence

to them. †

590. Reward not openly thy officers
of

Intelligence : for if thou do, thou
merely

lettest out thy own secret.

—:0:—

* Kamandaka xii. 29 ; Arthashastra ii. 13.

† Arthashastra ii. 13 ; Agni Purana ccxx. 22.

CHAPTER 60

ENERGY

591. Those that possess energy are alone to be called rich: as to those that possess it not, do they really possess what they own?
592. Energy alone can be called a man's wealth: for riches endure not for ever and will depart from him one day.
593. Behold the men that hold in their hands the resource called unremitting energy: they will never despair, saying, *Alas, we are ruined!*
594. Behold the man who remitteth not ever from exertion: Good Fortune inquireth the way to his home and entereth there.
595. The water with which a plant is

watered is the measure of the luxuriance of its flower : even so, the spirit of a man is the measure of his fortunes.

THE KURAL

596. Let all thy purposes be grand :
 for then, even if they fail, thy glory
 will tarnish never.

597. Men of spirit lose not their heart
 when they meet with defeat : the
 elephant planteth his legs only more firmly
 when he is hit by the deep-piercing arrow.

598. Behold the men that are wanting
 in energy : the glory of an
 exhaustless liberality can never be theirs.

599. What availeth his size and his
 sharp tapering tusks ? The heart of

the
elephant sinketh when he seeth the
tiger
preparing to spring.

600. Exuberance of spirit, that alone
is
strength : those that have it not are
mere
stocks : their human bodies alone
make
the difference.

—:0:—

CHAPTER 61

ABSTENTION FROM SLOTH

601. The perennial light called
Dynasty
will be extinguished if it is invaded
by
the foul vapour of sloth.
602. Let them call sloth by its real
name
and avoid it, those who desire to
establish
their family on a solid foundation.
603. Behold the fool who huggeth
assassin
sloth unto his heart : his dynasty will
fall

even before his day is ended.

604. Behold the men who are sunk in
sloth
and who turn not their hand to
high and
noble undertakings : their house will
go to
ruin and their vices will
grow apace.

605. Procrastination, forgetfulness,
sloth,
and sleep, these four are the cosy
pleasure boats of those that are
fated to perish.

THE KURAL

606. The slothful can never thrive in
the world even though they have the
favour of princes.

607. Behold the men who are slothful
and who turn not their hand to great
undertakings : they will have to listen to
much reproof and contumely.

608. If sloth find a home in a family, the
family will soon be in bondage to its
foes. 609. The afflictions that may have
befallen a man's family will cease to exist
the

moment he giveth up sloth.

610. Behold the prince that knoweth
not
all
of
sloth : he will bring within his sway
that hath been measured by the steps
Trivikrama.*

—:0:—

* The God Vishnu who in his incarnation as Trivikrama measured the whole universe in three strides.

PART II WEALTH

CHAPTER 62

MANLY EXERTION

611. Shrink not from any work saying,
It is impossible : for labour will give thee the strength to achieve everything.
612. Beware of leaving any work unfinished : for the world careth not for those that do not complete the work that they have once begun.*
613. The proud pleasure of being able to serve all men belongeth only to the greatness that shrinketh not from

any

exertion.

614. Like unto a sword in the hands
of a eunuch is the liberality of the
indolent man : it will not endure.

615. The man who loveth not pleasure
but loveth work is a pillar of strength
unto his friends and will wipe away
their tears of grief.

*Goëthe resolved at thirty "to work out life
no longer by halves, but in all its beauty and totality."

THE KURAL

616. Industry is the mother of Prosperity
:

but Indolence only bringeth forth
Penury
and Destitution.

617. In sloth hath the Genius of
Wretched-

ness her home: but the
Lotus-born

One* resideth in the labour of him
who
yieldeth not to sloth.

618. It is no shame if fortune faileth
a

man : but it is a disgrace if he
abstain
deliberately from exertion.

619. Even though the Gods be
against,

Industry is bound to pay the wages
labour.

of 620. They will snap their fingers even
at

Destiny who succumb not to it
but

labour unremittingly in despite of it.

—:0:—

^a Lakshmi, the Goddess of Fortune.

CHAPTER 63

INTREPIDITY IN THE FACE OF
MISFORTUNE

621. When thou meetest with Misfortune face it with thy best smile : for there is nothing like a smile to enable a man to hold his own against it.
622. A whole sea of troubles will abase themselves the moment a shifty mind collecteth itself to face them.
623. Troubles they send away troubled who trouble not themselves at the sight of troubles.
624. Behold the man who, is prepared to strain his every nerve like the bull-buffalo to wade through every difficulty : e may meet with obstacles but he will send them away disappointed.
625. Behold the man whose heart sinketh

not even at a whole host of troubles arrayed against him: the obstacles in his path have themselves met with an obstacle.

626.

The men that exult not at good fortune, can they ever have to fret themselves saying, *Alas ! we are ruined ?*

627.

The wise know that the body is a target unto misfortune: and so they worry themselves not when they meet with a calamity.

628. Behold the man who loveth

not pleasure and who knoweth that ties are a part of the law of things: he smarteth not ever under any check.

629. The man who runneth not

after pleasure in the day of success
suffereth

not pain in the day of failure.

630. Behold the man who looketh
upon

the stress and strain of exertion
as a

veritable joy : he will be extolled by his
very enemies.

—:O:—

HERE ENDETH SECTION I OF PART II
ENTITLED THE PRINCE

PART II WEALTH

SECTION II

THE MEMBERS OF THE BODY POLITIC

CHAPTER 64

THE COUNCILLOR OF STATE

631. Behold the man who can judge aright the ways and means of achieving great enterprises and the proper season to commence them: he is the proper man for thy Council.
632. Study, resolution, manly exertion, and loving attention to the welfare of the people, these make, along with the last, the five qualifications of the councillor.
633. He is the able minister who possesseth the capacity to disunite allies, to cherish and keep up existing friendships, and to reunite those who have become enemies.
634. Judgment in the choice of projects and the means of their execution, and posi-

tiveness in the expression of opinion are necessary qualities in the councillor.

635. Behold the man who knoweth the law and aboundeth in instruction, is deliberate in his speech and always understandeth what is fit for each occasion: he is the councillor for thee.

THE KURAL

636. What is there that is too subtle
for
men who add knowledge of books
unto
natural intelligence ?

637. Even though thou art wise in
thy
knowledge of books, gather thou
the
wisdom of experience and act in
accor-
dance therewith.

638. The prince may be a fool and
may
thwart him at every step : but the
duty
of the councillor is always to point
to
him what is just and proper.

639. Behold the minister that sitteth in
the
Council and plotteth the ruin of
his
prince : he is more dangerous than
seven
hundred million enemies.

640. The irresolute may even plan
perfect-
ly : but they will waver in the course
of
the execution and will never
accomplish
their designs.

— —:0:— —

PART II WEALTH

CHAPTER 65

ELOQUENCE

641. The blessing of the tongue is a
bless-

ing indeed :

for it is a blessing apart and

formeth not part of other blessings.*

642. Prosperity and ruin are in the
power

of the tongue: guard thou
therefore

against imprudence of speech.

643. Behold the speech that bindeth
friends

more closely and softeneth the hearts
of

even enemies: that alone is worthy
of

the name.

644. Weigh each circumstance aright
and then speak the speech that is fit: for the
increase of righteousness and profit there is no
other thing of more worth to thee than it.

645. Speak thou the speech that cannot
be
silenced by any other speech.

* Soft, moving speech, and pleasing outward show,
No wish can give, but the gods bestow:—*Homer.*

THE KURAL

646. To speak so as to bind to one's self
one's hearers and to take the
substance
in the words of others,* that is the
part
of the consummate statesman.

647. Behold the man who is eloquent
of
speech and knoweth neither
confusion
nor fear: it is impossible for any one
to
beat him in debate.

648. Behold the men whose speech is
well
ordered and couched in persuasive
langu-
age: the world will be at their
beck

and call.

649. Verily they have a passion for
much
speaking who know not to say
their
mind in few and well-chosen words.

650. Behold the men who cannot
expound
unto others the knowledge that
they
have acquired: they are like unto
the
flower that hath blossomed on its
bunch
but giveth forth no fragrance.

—:0:—

* Without being prejudiced by the manner in which they
are spoken.

PART II WEALTH

CHAPTER 66

PURITY OF ACTION

651. Alliances bring success unto a man
but purity of action fulfilleth his
every
desire.

652. Always turn thy face away from
those
deeds that bring not forth lasting
good
as well as glory.

653. Those that desire to rise in the
world,
let them abjure all action that can
tarnish
their glory.

654. Behold the men who see things in
their

right proportions: even when fallen
on
evil days they stoop not to action that
is
dishonourable and mean.

655. Let not a man do those things
which
make him cry afterwards, *What is it*
that
I have done? and if he hath done
any
such thing, it will be good for him
if he
doth it not once again.*

* Parimêlalakar interprets the last clause thus: if he has done any such thing, it is good for him if he does not express any regret thereat.

THE KURAL

656. Let not a man do those things that good men condemn, even to save the mother that bore him from starvation.

657. The indigence of the worthy is better far than wealth that is amassed by dishonourable means.

658. Behold the men that shun not those things that are forbidden by good morals : they will come to grief even if they succeed in their designs.

659. All that is wrung in the midst of tears will depart also accompanied by

weep-

ings: but that which is acquired
by
righteous ways, even if lost in the
middle,
increaseth in the latter end.

660. To try to lay by wealth by means
of
guile is like trying to preserve water
in
a pot of clay that is not baked.

—:0:—

CHAPTER 67

DECISION OF CHARACTER

661. Greatness of achievement is nought else but the greatness of the will that striveth therefor: all other things come not near the mark.
662. To avoid all action that is bound to fail and not to turn away from one's purpose because of obstacles: these two are said to be the guiding principles of the wise.
663. The man of action letteth his purpose appear only when that purpose is achieved: for an untimely disclosure may create obstacles that cannot be surmounted.
664. To say a thing is easy for any man: but to do it in the manner undertaken is a rare thing indeed.

665. Behold the man who hath acquired a name for the doing of great deeds: his services will be greatly in request with the prince and will be esteemed by all.

THE KURAL

666. That which they will, men
acquire
even in the manner that they
will,

provided they will with all their
might. 667. Despise not a man
for his look : for

there are men who are even as the
axle-
pin of the mighty rolling car.

668. When thou hast resolved upon a
thing
with all thy wits about thee, waver
not
but pursue thy purpose with vigour.

669. Take up the doing of works that
in-
crease happiness : and even if thou
have

to suffer cruel mortification in the
doing
of them, steel thy heart and persevere
to
the end.

670. Behold the men that lack
decision of
character : whatever greatness they
may
have achieved in other directions
the
world will not care for them.

—:O:—

PART II WEALTH

CHAPTER 68

THE CONDUCT OF AFFAIRS

671. The end of all deliberation is to arrive at a decision: and when a decision is come to, it is wrong to delay the execution thereof.

672. Do with deliberation those things that ought to be done in a leisurely way: but put not off even for a moment those things that require prompt action.

673. Go straight for the goal whenever circumstances permit: but when

circum-

stances are against, follow along the path

that offereth the least resistance.

674. Unfinished work and enemies that are

left unsubdued are like unextinguished sparks of fire : they will grow betimes

and overwhelm the perfunctory man.

675. Five things should be carefully con-

sidered in the doing of all action, namely,

the resources in hand, the instrument,

the nature of the action itself, the proper time, and the proper place for its

execution.

THE KURAL

676. Determine first the exertion necessary, the obstacles in the way, and the expected profit: and then take up the enterprise.
677. The way to succeed in any undertaking is to learn the secret thereof by entering into the heart of the man who is an expert in it.
678. Men decoy one elephant by means of another: even so make one enterprise the means of achieving a second.
679. Placate and make friends with

thy enemies even more swiftly than
rewardest friends.*

thou

680. The weak should endeavour to keep
their life free from constant alarms : so,
when an opportunity offereth itself they
should submit to an alliance with the
strong.

—:0:—

* Parimêlalakar would interpret, 'make friends with the enemies of thine enemies more swiftly than thou rewardest friends.'

CHAPTER 69

THE AMBASSADOR

681. A loving nature, high birth, and manners that captivate princes, these are the qualifications of the ambassador. 682. Loyalty to his prince, a quick understanding, and skill in speech, these three are indispensable to the envoy.
683. Behold the man who undertaketh to speak before princes words that shall profit his master : he shall be a scholar among scholars.
684. Let that man go on embassies who possesseth common sense and

learning

and a commanding presence.*

685. Conciseness of speech, sweetness
of
tongue, and a careful eschewing of
all
disagreeable language, these are
the
means by which the ambassador
shall
work his master's profit.

* The qualification of commanding presence is given in
Manu vii. 64 and Shukraniti i. 174 and 175.

THE KURAL

686. Learning, *sang-froid*,
persuasive
speech, and a just instinct for what
is
meet for each occasion, all these
are
necessary qualifications in the envoy.

687. He is the fittest ambassador
who
hath a just eye for time and place,
who
knoweth his duty, and who weigheth
his
words before uttering them.

688. The man that is sent on
embassies
shall be firm of mind,
pure of heart, and
engaging in his ways.

689. Behold the firm-minded man that

will never let fall from his lips words that
are weak and unbecoming:
he is the fit man
to deliver the messages of princes
at foreign courts.
690. Even when threatened with
death the perfect ambassador will not fail
in his duty but will endeavour to secure
his master's profit.

—:0:—

PART II WEALTH

CHAPTER 70

COMPORTING ONESELF BEFORE PRINCES

691. Whoever desireth to move with
prin-
ces, let him be like unto men that
warm
themselves at a fire: let him not
ap-
proach too near nor stand too far
away.

692. Not to itch for those things that
the
prince desireth: that is the secret of
ac-
quiring his lasting favour and
thereby
growing in affluence.

693. If thou desire not to fall into disgrace

steer clear of all graver failings : for once suspicion is roused, it is impossible for any one to remove it.

694. Speak not in whispers in the presence of the great ones : nor smile to another's face when they are near.

695. Do not try to overhear any conversation nor to fish out that which is with-

held from thee : and then only receive the secret when it is imparted to thee.

THE KURAL

696. Take into thy consideration the
hu-
mour of the prince and the season
that
is, and then speak attractively the
words
that will please him.

697. Speak those things before the
prince
that are pleasant to him : but things
that
are unprofitable, speak not ever even
if
he demandeth.

698. Trifle not with the prince because
he
is young or because he is thy
kinsman
or connexion : but walk with awe

before

the glory that is him.

699. Behold the men whose vision is
un-

confused and clear : they never
do

questionable things because they
are

favoured of the prince.

700. The men that rely on their
intimacy

with the prince and do unworthy
deeds

will perish.

—:0:—



CHAPTER 71

JUDGING BY LOOKS

701. Behold the man who divineth
what is in the mind before the voice uttereth
it :

he is an ornament unto all the world.

702. Look upon that man as a God
who divineth with certitude that which is
in the heart.

703. Behold the men that can judge
a man's intentions from his looks:
take them into thy council at whatever

cost.

704. The men that understand
without words may have the same features
with the men that do not so understand:
but they form a class apart.

705. What is the speciality of the
eye among the organs of sense, if it
divineth not by a look that which is in the heart
?

THE KURAL

706. Even as the crystal changeth
and assumeth the colour of that which
is near, even so doth the face alter
and show that which overfloweth the heart.

707. What is there that is subtler
than the face? for whether the heart is angry
or glad it is the face that expresseth it
first.

708.
If thou canst find a man that is able
to read the inside of thy heart
without words, it is enough that thou
merely lookest towards him and thy wishes

will

be fulfilled.

709. If only there are men by who
under-stand its moods and tricks, the eye

alone will declare to them whether there

is hatred in the heart or friendship. 710.

The measuring rod of those that call
themselves subtle is, when thou

search for it, nought else but their eye.

—:0:—

CHAPTER 72

JUDGING OF THE AUDIENCE

711. O ye that have studied eloquence
and
have acquired good taste! study
well
your audience and suit your speech to
it. 712.

O ye that have the gift of eloquence!
ascertain the mood of your
audience
first and then speak after
careful
deliberation.

713. Behold the men that take upon
them-
selves to address an assembly
without
studying its nature: they know not

the

art of speaking nor are they good

for

anything else.

714. Discuss wisdom in the
congregation

of the wise: but put on the white robe
of simplicity when thou hast to

deal

with fools.

715. Behold the self-control that denieth
itself the lead in an assembly of

an-

cient: it is a virtue that

outshineth

other virtues.

THE KURAL

716. Behold the man who betrayeth himself into uttering indiscreet words before men of wisdom : he will feel even as one who has fallen from the way of Righteousness.

717. The learning of the scholar shineth forth in all its brilliance only in an assembly of accomplished critics.

718. Delivering an address of good counsel to men of understanding is like watering the roots of living plants.

719. O ye that desire to be listened to with approval by the worthy ! beware of addressing even by mistake an

audience
of fools.

720. A discourse spoken before men
that are hostile to thee is like unto
ambrosia
spilled on filthy ground.

—:O:—

CHAPTER 73

SELF-CONFIDENCE BEFORE AN AUDIENCE

721. Behold the men who have studied eloquence and have acquired good taste

:

they will know how to order their dis-

course and will not fail before a wise audience.

722. Behold the man who can sustain his

conclusions in the congregation of the

learned: he will be called a scholar

among scholars.

723. They are common, those that can brave

death on the battle-field : but they
are
rare who can face an audience
without
trembling.

724. Speak with assurance before the learned that which thou hast mastered :
and
that which thou knowest not, learn
from
them that excel therein.

725. Master thou the science of reasoning
that thou mayest speak without fear in
any assembly.

THE KURAL

726. What have they to do with
swords,
 those who have no mettle in them ?
and
 what have they to do with books,
those
 who are afraid to face the assembly
of
 the wise ?

727. Even as a sword in the hand of
the
 eunuch on the battle-field is the
learning
 of him who is afraid to face an
audience.

728. Behold the men who cannot
drive
 home their point before a learned
assem-
 bly : even if they possess varied

learning

they are good for nothing.

729. Behold the men that possess
learning

but fear to face an assembly of
worthy

men : they will be esteemed lower
than

even the ignorant.

730. Behold the men that are afraid
before

an assembly and are unable to
expound

what they have studied : though
they

breathe, they are no better
than dead men.

—:0:—

PART II WEALTH

CHAPTER 74

TERRITORY

731. That is the great country which
never
faileth in its yield of harvests, and
which
is the abode of sages and of rich
men
that are worthy.

732. That is the great country
which
maketh men love it by the
greatness of
its wealth and which yieldeth
abundantly
for that it is free from pests.

733. Behold the great nation : even if
bur-

dens upon burdens press down
upon it
it will support them bravely and
pay its
taxes in full withal.

734. That is the great country which is
free
from famines and plagues, and
which is
safe from the invasions of foes.

735. That is the great nation which is
not divided into warring sects, which
is free
from murderous anarchists, and
which
hath no traitors within its
bosom to
ruin it.

THE KURAL

736. Behold the land that hath known
no devastation by its foes, and which,
even should it suffer any, would not bate
one whit in its yield : it will be called a
jewel
among the countries of the world. 737.

The waters of the surface, the waters
that flow underground, seasonal
rains,
well-situated mountains, and strong
for-
tifications, these are indispensable
to
every country.

738. Wealth, richness of yield, happiness
of
the people, immunity from diseases,

and
safety from invasions, these five are
the
ornaments of a kingdom.

739. That alone deserveth to be
called
country which produceth
abundantly
without the labour of the people :
that
which yieldeth only unto labour
deser-

veth not that name.
740. Even if a country hath all these
bless-
ings it is worth nothing if it is not
blessed
in its ruler.

—:0:—

CHAPTER 75

FORTRESSES

741. Fortresses are helpful to the weak who are thinking only of their defence :

but they are also no less helpful to the strong and powerful.

742. Water-courses, deserts, mountains, and thick jungles all these constitute various kinds of defensive barriers.* 743.

Height, thickness, solidity, and impregnability, these are the four requisites that Science demandeth of fortresses.

744. That is the best fortress which is vulnerable in very few places but at the

same time is spacious, and which is capable of withstanding the assaults of those that attempt to storm it.

745. Impregnability, facility of defence for the garrison, and abundance of provisions inside, these are the essential requisites of the fortress.

* Kâmandaka xi. 56.

THE KURAL

746. That is the real fortress which is filled with stores of every kind and which is garrisoned by loyal men that will make a brave defence.

747. That is the veritable fortress which cannot be reduced whether by a regular siege or by storm or by treachery.

748. That is the veritable fortress which enableth the garrison to defeat the besiegers even when they exert their utmost against it.

749. That is the veritable fortress which

hath been rendered impregnable by works
of various kinds, and which enableeth
the defenders to fell down their
adversaries
even at the outermost *enceintes*.

750. But however strong a fortress may
be, it will avail nothing if the defenders
show not vigour in action.

—:0:—

CHAPTER 76

THE ACQUISITION OF WEALTH 751.

There is nothing like wealth to lend
consequence to men of no consequence.

752. The indigent are treated with
contempt by all: but every one
exalteth the

man of substance.

753. The unflickering light called
wealth

lighteth up all dark places unto him that
possesseth it.*

754. Behold the substance that is acquired

by means that are not evil: righteous-
ness floweth therefrom and
happiness
also.

755.
di
and

Affect not the substance that is
vorded from mercy and kindliness,

touch it not with thy hands.

* Parimêlalakar interprets that wealth will enable the prince
to invade whatever land he pleases and bring down his foes.

THE KURAL

756. Escheats and derelicts, customs
duties,
and prize acquired in war, all
these
contribute to build up the wealth
of the
prince.

757. Compassion which is the child of
Love
requireth for tending it the kindly
nurse
called Wealth.

758. Behold the wealthy man who
taketh
an enterprise on hand: he is like
one
who watcheth an elephant-fight from
the
top of a hill.*

759. Amass wealth : for there is no
sharper

steel to cleave thy foeman's pride.

760. Behold the man that hath laid up
for

himself wealth in great profusion
by

rightful means: both the other
objects

of life † are easily within his reach.

—:O:—

* For he can go on with his enterprise without any fear
or anxiety. † i.e. righteousness and love.

PART II WEALTH
CHAPTER 77

THE CHARACTERISTICS OF THE
ARMY

761 .

A well-organised and puissant army
that feareth not danger is the first among
the possessions of the prince.

762. It is only veterans *
that can hold out
in desperate situations with grim
de-termination, regardless of
decimating attacks.

763. What though they roar even like
the
ocean?
An army of rats will be annihi-

lated at a single whiff of the cobra's

breath.

764. That alone deserveth the name of army which knoweth no defeat, which is incapable of being corrupted, and which hath a long tradition of valour

behind it.

765. That alone deserveth the name of army which can face valiantly even the God of Death if he should advance against it in all his fury.

* Parimêlalakar interprets the words *tol padai* to mean *troops devoted to the royal family from generation to generation.*

766. Valour, honour, decision in the
 midst
 of confusion,* and devotion to
 the
 traditional principles of
 unblemished
 chivalry—these four are the armours
 of
 protection for an army.

767. That which deserveth the name
 of
 army always goeth for the enemy:
 for
 it is confident of overcoming him
 when-
 ever he offereth battle.

768. Superiority of armament may
 .bring
 victory even though the army is
 lacking
 in dash or steadiness.

769. The army will always win
provided

that it is not inferior in numbers,
hath

no implacable jealousies and
hatreds,

and is not left to starve without pay.

770. Even if there is no lack of troops
of

the line, there is no army when there
are

no chiefs to lead.

—:O:—

* Parimêlalakar interprets *tetram* as *selection by the prince for their trustworthiness*.

PART II WEALTH

CHAPTER 78

THE SELF-ABANDON OF THE WARRIOR

771. Face not my master in battle, O
ye
foes ! for many are the men that
chal-
lenged him in the past and are now
only
standing as stone statues.°

772. The javelin that is aimed at a
tusker
but misseth bringeth more glory
than
the arrow that is aimed at a hare
and even hitteth.*

773. The furious courage that striketh
hard,
that is what they call valour : but it

is
that chivalrous generosity to the fallen
giveth it its edge.

774. The warrior hurled his spear at
the elephant and was hurrying back to
look for another: but he noticed the
spear buried in his own body and smiled
with joy as he plucked it out.¹⁰

775. Is it not a shame to the hero if his
eye doth so much as wink when the lance
is hurled at him?

* How far high failure overleaps the bound
Of low successes!—*Morris*.

THE KURAL

776. The hero counteth those
wasted on which he receiveth
gashes on his body.

days as
not deep

777. Behold the men that care not for
their lives but yearn for the fame that
encom-
passeth the earth about : the anklet
that
they wear round their foot is a
feast to the eye.*

very
fear not 778. Behold the men of valour that
for their lives on the battle-field : they
forget not their discipline even when
their chief is severe upon them. †

779. Who hath the right to blame the men who lose their lives in the attempt to accomplish that which they have undertaken? †

780. If one can die so as to draw tears from the eyes of one's chief, one may even go a-begging in order to obtain for oneself such a death.

—:O:—

* When the Tamil land was independent, the hero used to wear an anklet round his left ankle.

unconquered

† They unhesitatingly advance against the enemy even when their chief sternly forbids them to endanger themselves.—P.

‡ Seneca observes, 'no one saith, *the 300 Fabii were* people only say they were slain.'
defeated:

CHAPTER 79

FRIENDSHIP

781. What is there in the world that is so difficult to acquire as friendship? and what other armour equalleth it as a defence against the machinations of foes?

782. Like unto the waxing of the moon is the friendship of the worthy: but the alliance of fools is like the waning thereof.

783. The friendship of the worthy is like the studying of great books: the more thou approachest them, the more charms thou wilt discover in them.

784. The object of friendship is not merry-

making: but the restraining and
repro-
ving of oneself when one goeth astray.
785. Constant meeting and companionship
are superfluous: it is the union of
hearts
that maketh strong the bond of
ship.
friend-

THE KURAL

786. Friendship is not the
 companionship
 that smileth to the face: it is rather
 the
 love that delighteth the heart.

787. That man alone is thy friend
 who
 turneth thee aside from wrong,
 directeth
 thee toward the right, and beareth
 thee
 company in misfortune.

788. Behold the hand of the man
 whose garment hath been blown aside,
 how it hurrieth to re-cover his limbs: that
 is the symbol of the true friend that
 hasteneth to succour a man in his mis-
 fortune.

789. Where doth Friendship hold her court
 ?

It is where two hearts beat in
perfect
unison and combine to lift each other
up
in every possible way.

790. There is beggary in the
friendship
that can be reckoned, though it
boasteth
saying, *Thus much do I love him*
and
thus much he loveth me.

——:o:——

PART II WEALTH

CHAPTER 80

TESTING OF FITNESS FOR FRIENDSHIP

791. There is no greater ill than making a friend without first testing him : for, once a friendship is formed, there is no giving it up for the man of heart.
792. Behold the man that maketh men his friends without previously testing them : he courteth disasters which will only end in his death.
793. Take into thy consideration the family of the man whom thou desirest

his
his
then

to make thy friend, his virtues and
vices, and the whole range of
associates and connexions: and
befriend him.

794. Behold the man who is born
of a
good family and who dreadeth
disgrace: one ought to acquire his
friendship even
by paying a price for it if necessary.

795. Look for the men who know the
way
of the wise and can reprove and
chastise
thee whenever thou'go astray: and
make
them thy friends.



THE KURAL

796. There is a virtue even in misfortune
: for misfortune is the rod wherewith
one can measure the loyalty of friends.

797. What is the greatest profit that
can accrue to a man ? It is a release from
the friendship of fools.

798. Resolve n ot upon enterprises
that might dishearten thee by their
failure : nor make the friendship of men who
will abandon thee the moment thou
art

down.

799. The friendship of men that betray
in
the day of disaster would burn the
heart
that thinketh on it even at the
moment
of death.

800. Cultivate with ardour the
friendship
of the pure : as to men that are
unworthy
of thee, discard thou their
association
even if it be by giving them a present.

—:O:—

PART II WEALTH

CHAPTER 81

INTIMACY

801. That friendship is called intimacy which submitteth without resenting to all the freedoms taken by the beloved one.
802. To be free and easy with each other, that is the heart of true friendship: and it is the part of worthy men never to resent such familiarities.
803. Of what avail is friendship that is longstanding if it acquiesceth not in the liberties taken in its name?
804. When friends rely on their intimacy and do a thing without leave, the warm-hearted will think of their love and will take it in good part.

805. When friends do a thing that paineth thee, attribute thou it either to their feeling of perfect oneness with thee or to their ignorance.

THE KURAL

806. The perfect friend giveth not up
the
friend of his heart even though he
hath
been the cause of his ruin.

807. Behold the man who hath loved
dearly
and long : he bateth not in his
affection
for his friend even though he cause
him
damage frequently.

808. Behold the men who refuse to
listen
to any imputations against the friend
of
their bosom : the day that he doth
them
an injury is a feast-day unto them.*

809. Behold the man who loveth

another

with a deathless affection: the whole world will hold him dear.

810. Behold the men that alter not in

their affection for their old friends:

even enemies will look upon them with tenderness.

—:O:—

*For it gives them an opportunity to show the depth of their love by pardoning the injury without uttering a word of reproach.

CHAPTER 82

THE FRIENDSHIP THAT INJURETH

811. Behold the men who look as if
 they would eat thee up for very love, but
 who love thee not in their hearts : their
 friend-ship is sweeter in the waning
 than in the waxing.

812. Behold the unworthy wretches who
 would fawn on thee when it is to their
 profit and forsake thee when thou
 canst serve them no more : what mattereth
 it whether thou gain their friendship
 or lose it ?

813. Behold the' men that calculate how much they can gain by a friend: they are of the same class with harlots and

thieves.

814. There are men who are like the unbroken horse which throweth down its

rider on the battle-field and gallopeth away: it is far better to be lonely than to have such men for friends.

815.

Behold the vile men that forsake a trusting friend at the time of his need: it is better not to possess their friendship than to possess it.

THE KURAL

816. The enmity of the wise is ten million times better than the intimacy of fools.

817. The hate of enemies is a hundred million times better than the friendship of boon companions and flatterers.

818. Behold the men that will put obstacles in thy path while thou art engaged in an enterprise that thou canst accomplish :
tell them not a word, but drop their friendship little by little.

819. Behold the men whose acts belie their

spoken words : it is bitter to recall
their
fellowship even in dreams.

820. Behold the men that speak sweet
in
the closet but disparage in the assembly
:
do not approach them in any degree.

—:O:—

CHAPTER 83

FALSE FRIENDSHIP

821. The friendship that an enemy
 preten-
 deth is only an anvil whereon to
 ham-
 mer thee when he seeth his
 opportunity.

822. Behold the men who look like
 friends
 but love not in their hearts : their
 friend-
 ship will alter even as the heart of
 a
 woman.

823. Even if his studies are great
 and
 godly, it is impossible for an enemy

to

cast off the hate in his heart.

824. Fear thou the hypocritical
ruffians
that smile to the face but nurse
their
hatred within their bosom.

825. Behold the men whose hearts are
not
with thee: though their words
tempt
thee, place not the slightest faith
in
them.

THE KURAL

826. An enemy will be revealed in
a moment though he speak the
tender language of friendship.

827. Trust not an enemy though he
bendeth low in his speech : for the bending of
the bow forebodeth nothing but harm.

828. Even in his joined hands the
false friend will have a weapon
concealed :
nor put thou more faith in his tears.

829. Behold the men that make much
of thee in public but laugh thee to scorn
in

secret: humour thou them openly
but
crush them even in the embrace
of
friendship.

830. When thou canst not yet break
openly
with a foe who pretendeth friendship
for
thee, feign thou also friendship to
his face but keep him off from thy
heart.

—:0:—

CHAPTER 84

FOLLY

831. Dost thou want to know what folly is? It is the throwing away of that, which is profitable and the holding fast to that which is hurtful.
832. The chiefest among all kinds of folly is the folly of inclining the heart towards things that are unworthy and base.
833. The fool is neglectful of duties and rude, and callous to all sense of shame: and he will cherish nothing that ought to be cherished.
834. There is a man that is learned and subtle and a teacher of others, and yet continueth to be the slave of his passions himself: there is no greater fool then he.
835. The fool hath the gift of bespeaking for himself in one birth a place in the

slimy pit of hell even unto his seventh
reincarnation.

THE KURAL

836. Behold the fool that taketh in his hand an enterprise of moment : he will not merely spoil it, he will qualify also for fetters.

837. If the fool should come by a great fortune it is strangers that will feast and his kindred will only starve.

838. If the fool acquireth anything of value he will behave like a madman who is also grown tipsy.

839. Greatly delectable is the friendship of

fools: one feeleth no pangs when
one
parteth from them.

840. Even as is the placing of an
unwashed
foot on the couch, even so is the
entrance
of the fool in an assembly of men
of
worth.

—:0:—

CHAPTER 85

CONCEITED FOLLY

841. The veritable poverty is the poverty of sense: the world regardeth not other poverty as poverty.
842. When a fool bestoweth a gift of his own free will, it is simply the good fortune of the receiver and nothing else.
843. The troubles that a fool bringeth down on his head, it is hard even for his enemies to cause him.
844. Dost thou want to know what is shallowness of wit? It is the conceit that sayeth to itself, *I am wise*.
845. Behold the fool that pretendeth unto knowledge that he possesseth not: he raiseth doubts even as to those things

that he really knoweth.

THE KURAL

846. Where is the good of the fool
covering
his nakedness, if the deformities
of his
mind are still left uncovered ?

847. Behold the shallow man that
cannot
keep a secret to himself: he will
bring
down great calamities on his own head.

848. Behold the man who neither
listeneth
to good counsel nor knoweth for
himself
what is right: he is a plague to
his
fellows even unto the day of his death.

849. He that trieth to open the eyes of
a fool is a fool
himself : for the fool seeth
but one way and that way is
never
wrong in his eyes.

850. Behold the man who denieth what
all
the world doth assert : he will be
looked upon as an evil spirit walking
the earth.

——:0:——

PART II WEALTH

CHAPTER 86

THE DEFIANT SPIRIT

851. The spirit of defiance is the
peccant humour which developeth in all men
the distemper called hate.

852. Even when thy neighbour injureth
thee with the deliberate
purpose of picking a
quarrel, even then it is best not to
harbour vengeance or return the injury.

853. The habit of picking quarrels
with others is verily a grievous malady : if
a

man freeth himself from it, he will
acquire
everlasting glory.

854. The highest joys will be within
thy reach if thou reject from thy heart
that
greatest of evils, the defiant spirit.

855. Who can desire the overthrow of
the
man who hath the talent to
avoid
hostilities?

THE KURAL

856. Behold the man who taketh delight
in breathing defiance against his
neigh- bours : it will not be long before he
doth stumble and fall.

857. Behold the prince of spiteful
nature who is ever addicted to strife : he
will be blind to the policy that
advanceth nations.

858. The avoiding of strife leadeth
unto prosperity : but if thou allow it to
grow

apace, ruin will not lag far behind.

859. When fortune is about to smile on
a
man he will ignore all provocation :
but
when destiny hath decreed him ruin,
he
will set no bounds to his defiance of
his
neighbours.

860. From defiance springeth all that
is
bitter : but good will yieldeth the
glōri-
ous fruit of peace and harmony.

—:0:—

CHAPTER 87

THE CHARACTERISTICS OF ENEMIES

861. Strive not with the powerful: but against those that are weaker than thyself carry on wars without relaxing even for one moment.

862.

Behold the prince who is cruel, and who hath neither allies nor the strength

to stand alone: how is he going to stand his enemy's forces?

with-

863. There is a prince that hath neither courage nor understanding nor liberality, and yet will not live in peace with his neighbours: he is an easy prey to his foes.

864. Behold the prince who is always
ill-tempered and who controlleth not
his tongue: he will be an easy prey to
everybody at all times and at all places.

865.

There is a prince who is tactless, who
careth not for honour, and who neglecteth
the science of politics and the things
that it enjoineth: verily he is a
joy unto his enemies.

THE KURAL

866. Behold the prince who is a slave
to
his lust and who loseth his reason in
the
blindness of rage: his enmity will
be
welcomed by his foes.

867. Behold the prince who undertaketh
an
enterprise but doth things that
accord
not with its success: verily one
should
seek his enmity even by paying a
price
for it if necessary.

868. If a prince hath no virtues and many
vices he will have no allies and
his
enemies will rejoice.

869. Enemies rejoice exceedingly
when
they get a fool and a coward to
contend
against.

870. Behold the prince who careth not
ever
to fight his foolish neighbour and
obtain
an easy victory: glory will reject
him
for evermore.

—:0:—

PART II WEALTH

CHAPTER 88

THE APPRAISING OF ENEMIES

871. The accursed thing called
enmity
should never be courted willingly
even
though it be only in jest.
872. Even if thou challenge the men whose
weapon is the bow, provoke not the
men
whose weapon is their tongue.
873. Behold the prince that hath no allies
but challengeth to war a multitude
of
foes: he is more insane than even
a
madman.

874. Behold the prince that hath the tact
to

convert enemies into allies: his
power
will last without end.

875. If thou hast to contend alone
and

without allies against two enemies,
try
to gain over one of them to thy side.

THE KURAL

876. Whether thou hast decided to make a neighbour thy friend or thine enemy, do not make him either when thou art embarrassed, but leave him alone.
877. Reveal not thy troubles to men who know it not: neither expose thy weaknesses to thine enemies.
878. Form a wise plan, consolidate thy resources, and provide for thy defences: if thou do this, it will not be long before the pride of thy enemies is humbled to the dust.
879. Fell down thorn-trees while yet they are young: for when they are overgrown they will themselves cut the hand that attempteth to fell them.

880. Verily they shall not last long, those
who humble not the pride of men who
defy them.

—:0:—

PART II WEALTH

CHAPTER 89

THE TRAITOR IN THE CAMP

881. Even groves and fountains give no joy
if they breed disease: even so
kinsmen
too are an abomination when they
seek
one's ruin.

882.
Fear not the foe that is like the naked
sword: but beware of the enemy
that
cometh as a friend.

883. Guard thyself against the secret
enemy:
for in the moment of embarrassment
he
will cut thee clean
like the potter's steel.

884. If thou have an enemy that
masque-
radeth about as thy friend, his
machina-
tions would be many and he would
end
by corrupting even thy kindred.

885. When a kinsman turneth
traitor . . . against thee, he will bring
on thee a
multitude of evils and jeopardise
thy
very life.

THE KURAL

886. When treachery invadeth the
entour-
age of the prince, it is impossible that
he
fall not a prey to it one day or other.

887. The house that harboureth a
traitor
within its bosom its like a
vessel that is
fitted with a lid : it may not appear to
be
divided, but it will never make a
united
whole.

888. Behold the house that harboureth
a
traitor within its bosom : it will
crumble
to dust even like a piece of iron that

is
filed with a file.

889. Though the split be small even
like
a slit in a sesamum seed, ruin
hangeth
over the house that harboureth a
traitor
within its bosom.

890. Behold the man who mixeth on
intimate terms with one who hateth
him
in his heart: he is like one dwelling
in
a hut with a cobra for his companion.

—:0:—

PART II WEALTH

CHAPTER 90

REFRAINING FROM OFFENDING THE GREAT ONES

891. The greatest care of a man
that
looketh to his safety should be to
guard
himself carefully from offending
those
who can all things.

892. If a man slighteth the great ones,
their
power will bring down on him
miseries
that can never be remedied.

893. Dost thou seek thy annihilation ?
then
close thy ears to good counsel and

offer

provocation to men who have the
power

to destroy thee when they please.

894. Behold the feeble man doing an
injury

to men of might and power : it is as if
he

beckoned to the God of Death with
his

own hands to come to him.

895. Behold the men who provoke
the wrath of princes of the mighty arm :
wheresoever they go they will not
thrive.

THE KURAL

896. Even men who are caught in a
con-
flagration may escape alive: but
there
is no safety for men who wrong
the
mighty ones.

897. Where will be thy life with its
varied
glories and thy wealth with all its
splen-
dour, if sages, strong in the strength
of
the spirit, are incensed against thee?

898. Behold the princes who look as
if
they are established on an
everlasting
foundation: even they will perish

with
all their kin if men who are mighty
as
the mountain but will their doom.

899. Even the king of the Gods will
fall
from his place and lose his
sovereignty
if men of holy vows are
incensed
against him.

900. Even kings who rest upon the
most
solid of supports will not be saved
if
men of great spiritual power frown
on
them.

—:0:—

PART II · WEALTH

CHAPTER 91

SUBMISSION TO WIFE GOVERNMENT

901. Those that dote upon their wives will not attain to greatness : those that have the ambition to do great things turn away from such seduction.
902. Behold the man who hath an abject infatuation for his wife : his very affluence will be a by-word among men, and he will have to hide his face in shame.
903. The weakling who humbleth himself before his wife will always be ashamed to show his face before the worthy.
904. Behold the salvation-less wretch that trembleth before his wife : his talents will never be held in any esteem.

905. The man who feareth his wife will never have the courage to do a service even to the worthy.

THE KURAL

906. Behold the men who stand in awe
of
the soft and tender arms of their wives
:
though they live like Gods no man
will
respect them.

907. Behold the man that submitteth
to
petticoat government : a bashful maid
is
more dignified than he by comparison.

908. Behold the men that allow
themselves
to be governed by their wives : they
will
not satisfy the wants of their
friends,
neither will they do anything

that
is good.

909. Behold the men that submit to
petti-
coat government : neither
righteousness
nor wealth nor even the joy of love
will
be found with them.

910. Behold the men whose thoughts
are
set on great affairs and who are
the
favourites of fortune : they yield not
to
the folly of doting on their wives.

—:0:—

PART II WEALTH

CHAPTER 92

PROSTITUTES

911. Behold the women that desire a man for the sake of his gold and not for the sake of love: their cajoleries will lead only to misery.

912. Behold the women who pretend love, but whose thoughts are ever fixed on their own profit: consider their ways and keep them at a distance.

913. The prostitute pretendeth love when she embraceth her lover: but in her

heart she feeleth even as one who
hath
touched a stranger dead body
in a
dark room.

914. Behold the men whose hearts
are
inclined to deeds of purity: they
defile
themselves not with the touch of
harlots.

915. Behold the men who add
deep study
to a clear understanding: they
defile
themselves not with the touch of
women
whose charms are free to all.

THE KURAL

916. Behold the men that have a regard
for
their own good :
they touch not the hand
of wantons who put up their
lewd
charms for sale.

917. Behold the men who are
light-
hearted : they will seek the women
who
embrace with the body while their
heart
is somewhere else.

918. Behold the men who are devoid
of
understanding : the embraces of
wily
women are to them even as the
fascina-

tion of the siren of the solitudes. *

919. The soft arms of the well-decked
har-
lot are the infernal pit wherein
contemp-
tible fools drown themselves.

920. Women of two hearts; drink, and
the
dice-table, these are the delights of
men
whom fortune hath forsaken. †

—:0:—

* An imaginary being that is believed to fascinate men in groves etc. and make them extremely erotic. St. Chrysostom speaks of women *generally* (and not merely of harlots) thus: "a necessary evil, a natural temptation, a desirable calamity, a domestic peril, a deadly fascination, and a painted ill."

† These are grouped as *Vidhanani* in *Kamandaka xi. 124.*

CHAPTER 93

ABSTAINING FROM DRINK

921. Behold the men who are addicted to drink: they will never be feared by their enemies, and even the glory they have acquired they will lose.
922. Let none drink: but if they desire, let those men drink who care not for the esteem of worthy men.
923. The sight of the man who is intoxicated is an abomination even unto the mother that bore him: what must it be then to the worthy?
924. Behold the man who is addicted to the low vice of drunkenness: the fair one called Shame turneth her back upon him.

925. It is the veriest idiocy to spend one's substance and obtain in return only insensibility.

THE KURAL

926. Behold the men who drink the
poison
called toddy day after day : they are
as
men that are asleep, neither do
they
differ from dead men.

927. Behold the men who drink in
secret
and pass their days in torpid
insensibi-
lity : their neighbours will soon
find
them out, and hold them in
utter
contempt.

928. Let not the drunkard pretend,
saying,
I know not even what it is to be drunk

:

for thereby he would merely add
false-
hood to his other vice.

929. Behold the man who argueth with
one
who is intoxicated and endeavoureth
to
convince him of the evils of drink :
he is
like a man who searcheth torch in
hand
one who is immersed under water.

930. The man who seeth while he is
sober
the drunken state of another man,
can-
not he picture to himself his own
state
when he is drunk ?

PART II WEALTH

CHAPTER 94

GAMBLING

931. Take not to gambling even if thou win
: for thy wins are even as the baited
hook that the fish swalloweth.

932. Behold the gamblers who lose a
hund- red where they gain but one: verily
is . there a way for them to thrive in
the world?

933. If a man bet over dice frequently,
his substance will only go into the hands
of strangers.

934. Nothing bringeth on wretchedness
so
surely as gambling : for it killeth a
man's
good name and driveth his heart to
every
ignoble deed.

935. Many there have been who were proud
of
their skill in the throwing of dice and
were mad after the
there hath not been

gambling-house : but
a single man of them
all that did not come to grief.

THE KURAL

936. Behold the men that are blinded
by
the Genius of Wretchedness who
cometh
in the form of a passion for gambling
:
they will starve and suffer every
misery.

937. If thou throw away thy time at
the
gambling-house, thy inheritance will
be
consumed and thy fair name will
be
wiped out.

938. Gambling will consume thy
substance
and corrupt thy honesty : it will
harden

thy heart and bring on thee misery.

939. Glory, learning, and wealth will
depart
from the man who betaketh
himself to
gambling: nay he will have to beg
for
very food and clothing.

940. The passion for gambling
increaseth
with the losses incurred in the bettings
:
even so doth the craving of the soul
for
life grow with the griefs that it
suffereth
therein.

—:O:—

CHAPTER 95.

MEDICINE

941. Every one of the three humours described by sages, beginning with the windy one,* would cause disease when-ever they go to either extreme.

942. The body requireth no medicine if new food is eaten only after the old food is fully digested.

943. Eat with moderation and after the food that thou hast taken is digested :
that is the way to prolong thy days.

944. Wait till the food that thou hast eaten

is digested and thy appetite is keen :

then eat moderately the food that agreeth

with thy system.

945. If thou eat abstemiously the food that

doth not disagree with thy system thou

wilt have no troubles in the body.

* The other two are *the bile* and *the phlegm*.

THE KURAL

946. Even as Health seeketh the man who eateth only when his stomach is empty, even so doth Disease seek the man who eateth to excess.

947. Behold the man who glutteth himself foolishly beyond the measure of his internal heat: his diseases will exceed all measure.

948. Consider the disease and its root and the means of curing it: and then set about the cure with every precaution.

949. Let the physician take the measure of the patient as well as of the disease and let him take account of the season that is: and then let him set about the cure with every precaution.

950. The patient, the physician, the medicine, and the apothecary, on these four doth all cure depend: and four again are the attributes of each of them.¹¹

HERE ENDETH SECTION II OF PART II
ENTITLED THE MEMBERS OF THE BODY
POLITIC

—:O:—

196

PART II WEALTH

SECTION III

MISCELLANEOUS

CHAPTER 96

RESPECTABILITY OF BIRTH

951. Rectitude and sensitiveness to shame come by nature only to men who are born of a good family.
952. Men of gentle birth fall not from three things, namely, correct conduct, truth, and delicacy.
953. Four are the attributes of the true gentleman: a smiling face, a liberal hand, sweetness of speech, and condescension.
954. Men of a noble family would not tarnish their name even for the sake of tens of millions.
955. Behold the men who come of ancient

and noble families: they give not up their liberality even when their means of munificence are diminished.

956. Behold the men who are anxious to keep pure the honourable traditions of their family: they will never take to deceit nor descend to ignoble deeds.
957. The fault of a man of noble family will show conspicuously even as the spot in the face of the moon.
958. If rudeness of speech showeth itself in a man coming of a good family, people would even suspect the legitimacy of his birth.
959. The nature of a soil is known by the seedling that groweth therein: even so is the family of a man known by the words that come out of his mouth.
960. If thou desire virtue, thou must cultivate the sense of shame: and if thou want to honour thy family, thou must be respectful unto all.

—:0:—

198

CHAPTER 97

HONOUR

961. Forbear from those things that would lower thee, even though they should be indispensable for the very preservation of thy life.
962. Behold the men that desire to leave an honoured name behind them : they will not do that which is not right even for the sake of glory.
963. Cultivate modesty in the day of prosperity : but in the day of thy decline hold fast to thy dignity. •
964. Behold the men that have soiled a name that was honourable : they are even as the locks of hair that have been shaven off the head and thrown away.
965. Even men who are grand as a moun-

tain will look small if they do an ignoble thing, though it should be only of the measure of a *kunri* seed.

THE KURAL

966. It bringeth not glory, neither doth
it open the way unto heaven: why
then doth a man try to live by fawning
on men that despise him?

967. It is better for a
man to die at once
than to maintain himself by hanging
on to those that scorn him.

968. Is the skin forsooth immortal,
that men desire to save it even at the cost
of honour?

969. The *kavarima* giveth up its life
when

it loseth its wool : there are men who
are
as sensitive, and they put an end to their
lives when they cannot save their
honour.

970. Behold the men of honour who
refuse
to outlive their good name : the
world
will join its hands and worship at
the
altar of their glory.

—:0:—

PART II WEALTH

CHAPTER 98

GREATNESS

971. An aspiration for noble achievement, that is what is called greatness : and little-ness is the thought that sayeth, *I shall live without it.**

972. The manner of birth is the same for all men : but their reputations vary because they differ in the lives that they lead.

973. Even if they are noble, those that are not noble are not noble : and even if they are low-born, those that are not low

are not low.

974. Even as chastity in a woman,
great-
ness can be maintained only by
being
true to one's own self.

975. Those that are great have the
puis-
sance to employ adequate means
and
achieve things that are impossible
for
others.

* So Ulysses in *Homer*: How dull it is to pause, to make
an end, to rest unburnished ; not to shine in use—as
though to breathe were life !

THE KURAL

976. It is not in the grain of small men
to revere the great and earn their good
will and favour.

977.
If fortune falleth to the lot of the little-
minded their insolence will know
no bounds.

978. Greatness is ever unpretending
and modest : but littleness vaunteth its
merits before all the world.

979. Greatness showeth
condescension unto all : but littleness is the very

acme

of insolence.

980. Greatness is always for screening
the infirmities of others: but littleness
will talk nothing but scandal.

—:0:—

PART II WEALTH

CHAPTER 99

WORTH

981. Behold the men that know their duties and want to cultivate worth in themselves: everything that is good will be a duty in their eyes.
982. The worthiness of the worthy is the worthiness of their character: all other distinctions add nothing to their worth.
983. Love to all, sensitiveness to shame, complaisance, indulgence to the faults of others, and truthfulness, these five are the pillars that support the edifice of a noble character.
984. The virtue of the saint is non-killing: and the virtue of the worthy man is the abstaining from scandalous speech.

985. It is humility that is the strength of the strong: and that is also the armour of the man of worth against his foes.

THE KURAL

986. What is the touchstone of worth ?
It

is the acknowledgment of
superiority
when it is found even in men
who are
otherwise one's inferiors.

987. Where is the superiority of the
worthy
man if he doth not do good even
unto
those that work him injury ?

988. Poverty is no disgrace to a man
if
he possesseth the wealth that is
called
character.

989. Behold the men that would not
swerve

from the path of rectitude even if all
else
should change in a general
convulsion :
they will be called the very palladium
worth.

of
990. Verily even the earth itself will
not
be able to support the burden
of human
life if the worthy were to fall from
their
worth.

—:0:—

PART II WEALTH

CHAPTER 100

COURTEOUSNESS

991. Courteousness, they say, cometh easily to those who receive all men with open arms.

992. Humanity and good-breeding develop into the noble virtue of courteousness.

993. It is not similarity of external marks that bind men together : it is uniformity of courteous behaviour that can weld them into a single body.

994. Behold the men who love justice
and
righteousness, and who are of a
helpful disposition : the world setteth
a high
value on their manners.

995. Disparaging words pain a man
even when uttered only in jest : the
well-bred
therefore are never discourteous even
to
their foes.

THE KURAL

996. The world goeth on smoothly because
of the men of good-breeding : verily,
but
for them all this harmony would be
dead
and buried in the dust.

997. Though they are sharp as files,
the
men that are lacking in good
manners
are no better than mere wooden stocks.

998. Discourtesy is unbecoming in a
man,
even were it only against men who
are
unfriendly and unjust.

999. Behold the men who cannot smile :
in

all the wide, wide world they will
see
nothing but darkness even
during
the day.

1000. Behold the wealth in the hands of
the
churlish man : it is even as the milk
that
is spoiled for being kept in an
vessel.
unclean

—:0:—

PART II WEALTH

CHAPTER 101

THE WEALTH THAT IS NOT PUT TO GOOD USE

1001. Behold the man who hath laid by
in
his home treasures in abundance
but
enjoyeth them not : he is as good
as
dead, for he maketh no use of them.

1002. Behold the miser that thinketh
that
wealth is all in all and hoardeth it
with-
out giving to any : he will be a demon
in
his next birth.

1003. Behold the men that are always
after
hoarding but care not for fame :

their

existence is a burden unto the earth.

I004.

The man who careth not to earn the attachment of his neighbours, what doth he hope to leave behind him when he is dead?*

I005 .

Behold the men that neither give unto others nor enjoy their wealth themselves : even if they own tens of millions they really possess nothing.

* The grateful remembrance of neighbours, which can be earned only by freely helping others, is the only thing that can be said to really survive a man.

THE KURAL

1006. There is a man that enjoyeth not
his
wealth nor giveth freely to men of
worth:
he is an infliction and a bane unto
a
great fortune.

1007. Behold the man that giveth not
any
thing to the needy: the wealth in
his
hands is like a fair damsel that
wasteth away her youth in loneliness.

1008. The prosperity of the man that is
not
loved of men is like the fruiting of
the
poison tree in the midst of the
village.

1009. Behold the man who thinketh not of righteousness and who pileth up wealth, by starving himself and his heart: his wealth is hoarded only for the behoof of strangers.

1010. The distress of the man of wealth who hath emptied his resources by benefactions is only like the exhaustion of the rain-cloud: it will not continue for long.

—:0:—

PART II WEALTH

CHAPTER 102

SENSITIVENESS TO SHAME

1011. The blush of the worthy is for action

that become them not: it is therefore

quite different to the blush of the fair.

1012. Food, clothing, and progeny are common

unto all men: it is in the sensibility

to shame that they differ from one

another.

1013. The body is the seat of life for all: but

a virtuous blush is the dwelling place

of worth.

1014. Is not the jewel of the worthy
their sense of shame ? And when a man
hath it not, is not his swagger
an affliction unto the eye to behold ?

1015. Behold the men that blush for
others' disgrace as if it were their own :
they will be called the very
dwelling place of delicacy.

THE KURAL

1016. The worthy refuse to acquire
even kingdoms save by means for which
they would not have to blush.

1017. Behold the men that have a
delicate sense of honour: they would
renounce their lives to save themselves
from a disgrace, but would not swallow
their shame even in order to save their lives.

1018. If a man blush not for those
things that call forth a blush in others,
Righteousness will have cause to blush for
him.

1019. By neglecting ceremonial
observances

a man loseth only his family : but
every
good is lost when he is lost to shame.

1020. The men that are dead to shame
live
not : they merely sham life even
as
wooden marionettes that are moved
by
strings.

—:0:—

PART II WEALTH

CHAPTER 103

ADVANCING THE FAMILY

1021. Nothing advanceth a man's family
so
much as his determination never
to
weary in labouring with his hands.

1022. Manly exertion and a sound
under-
standing: it is the fulness of these
two
that exalteth the family.

1023. When a man setteth out saying,
I
shall advance my house, the very
Gods
gird up their loins and march before
him.

1024. Behold the men that remit not in
their exertions to raise high their family :
the
work of their hands will prosper of
itself
even if they make no elaborate
plans
therefor.

1025. Behold the man that setteth his
family
on high without doing iniquity :
the
whole world will be as kin unto him.

THE KURAL

1026. That is the supreme manhood
which

bringeth to a high estate the
family

wherein one is born.

1027. Even as the brunt of an action
falleth

on the courageous on the
battle-field,

even so the burden of keeping up
the

family lieth only on the shoulders
of

those that *can* bear the burden.

1028. There is no season for them that
desire

the advancement of their family : if
they

take things easy or stand upon
their

dignity, their house will be brought
low. 1029. Verily, is the body of the
man that

would protect his family against every
ill

a receptacle for toils and
hardships

alone?*

1030. Behold the family that hath no
good-

man to prop it up : calamities will
gnaw

into its roots and it will fall to the
ground.

—:0:—

* The poet pities the uncomplaining patience with which
the goodman bears every burden.

PART II WEALTH

CHAPTER 104

HUSBANDRY

1031. Roam where they will, men must
at
last stand behind the plough for
their
food : in spite of every hardship,
there-
fore, husbandry is the chiefest industry.
1032. Husbandmen are the linch-pin
of
society : for they support
all those that
take to other work, not having
the
strength to plough.
1033. They alone live who live by tilling
the
ground : all others but follow in
their

train and eat only the bread
of
dependence.

1034. Behold the men whose fields
sleep
under the shadow of the rich ears of
their
harvests : they will see the umbrellas
of
other princes bow down before the
um-
brella of their own sovereign.

1035. Behold the men that eat the bread
of
husbandry : they will not only not
beg
themselves, but they will also give alms
to
those that beg, without ever saying
nay.

THE KURAL

1036. Even they who have renounced
all

desire will have to suffer if the
husband-

man sitteth still with folded arms.

1037. If thou dry
the soil of thy field till an ounce of mould is
reduced to a quarterounce of dust, then not
even a handful of manure will be needed,
and the yield would be abundant.

1038. Manuring profiteth more than
the

ploughing : and when the land is
weeded,

guarding it profiteth more than
irrigation.

1039. If the goodman visiteth not his
land

but sitteth at home, the land will
take
huff at him even as a woman.

1040. The fair one called Earth laugheth
to
herself when she seeth the sluggard
cry,
saying, *Alas, I have nothing to eat.*

—:O:—

PART II WEALTH

CHAPTER 105

PENURY

1041. Wantest thou to know what is more galling than penury? then know that penury alone is more galling than penury.

1042. Caitiff Indigence is an enemy to the joys of this life as well as to those of the next.

1043. The itching that goeth by the name of Indigence killeth dignity of demeanour

and refinement of speech, even
though
they run in the very blood.

1044. Want will drive even men of
high
family to forget their dignity and
to
speak the language of abject servility.

1045. There are a thousand
mortifications
concealed underneath this one
curse
called poverty.

THE KURAL

1046. The words of the indigent will
carry
no weight even when they
expound
grand truths with masterly skill
and
knowledge.

1047. The poverty that is divorced
from
virtue will estrange even the mother
that
bore him from the side of the
miserable
wretch.

1048. Is Indigence to bear me company
even
to-day? She tormented me but
only
yesterday even unto death.*

1049. It is possible to go to sleep even in

the
to
of

midst of flames : but it is impossible
get even a wink of sleep in the midst
poverty.

1050. The one way open to the indigent is
to
renounce utterly—their lives : their
not
doing so is but death to salt and
rice-
water. †

—:O:—

* To be taken as the words of an indigent man sinking
under the load of his poverty. † of others.

CHAPTER 106

BEGGING

1051. Thou mayest beg if thou seest men
to

help thee that can afford to do
charity :

if they feign inability, it is their
fault,
not thine.

1052. Even begging will be a pleasure
if thou

canst obtain that which thou
beggest

without having to submit to
any
humiliation.

1053. There is a charm even in begging,
at

the hands of those who understand

their

duty and do not falsely pretend

inability

to help.

1054.

Behold the man who sayeth not

nay

to a request even in a dream :

begging at

the hands of such a man is even

as

honourable as bestowing itself.

1055.

If men take freely to begging as

a

means of livelihood, it is because

there

are men in the world that refuse

alms.

not

THE KURAL

1056. Behold the men that have not
the
churlishness to deny charity : the
pangs
of poverty would cease at the very
sight
of them.

1057. Behold the men that give
without snubbing or huffing the beggar :
the heart of the beggar rejoiceth when he
meeteth them.

1058. If there were none to beg for alms,
the
whole world would have no more
mean-
ing than a dance of marionettes.*

1059. Where would be the glory of

liberality:

if there were none in the world to beg ?

1060. Let not the beggar scowl when a man
pleadeth inability to give : for his
own need should be enough to show him
that another may be in like condition.

—:O:—

* For the joy and glory of liberality would be absent
from life : see next verse.

PART II WEALTH

CHAPTER 107

THE DREAD OF BEGGARY

1061. The man that beggeth not is
ten
million times worthier than he
that
beggeth, even though it be only at
the
hands of men that give lovingly and
with
all their heart.

1062. If He that made the earth
intended
that man should continue to live
even
when he is reduced to beg for his
food,
may He wander about the world
and
perish.

1063. Nothing is hardier than the
hardihood
that sayeth to itself, *I shall put an end*
to
my indigence by begging.

1064. Behold the dignity that consenteth
not
to beg even when reduced to utter
desti-
tution : even the whole universe is
too
small to hold it.

1065. Though it is only gruel thin as
water,
nothing is more savoury
than the food
that is earned by the labour of
hands.
one's

THE KURAL

1066. Even if what thou beggest is
 only
 water for the cow, nothing is so
 humili-
 ating to the tongue to utter as a
 begging
 prayer.

1067. Of all that beg I shall beg but this
 one
 thing: *If needs ye must beg, beg not
 of
 those that shirk.*

1068. The hapless ship called begging
 will
 split the moment that it striketh the
 rock
 of dodging.

1069. The heart melteth even when it
 con-
 templateth the lot of the beggar:

but
when it thinketh on the rebuffs that
he
receiveth, it simply dieth away.
1070. Where doth the life of the dodger
hide
itself when he sayeth *nay*? At
the
mere sound of his rebuff the life of
the
beggar ebbeth away !*

——:0:——

* The fancy is that the rebuff of the dodger kills the beggar. If its virulence is so great, it should kill the dodger himself who nurses it in his bosom.

PART II WEALTH

CHAPTER 108

THE DEGRADED LIFE

1071. How they take after men, these
deg-
raded ones! Never have we seen
like-
ness so exact!

1072. Happier than men of conscience
are
these despicable ones! For they
never
have any pangs of the heart to feel.

1073. Like unto very Gods are the
base
ones on earth! For they too are a
law
unto themselves.

1074. When the degenerate meeteth a
re-
probate, he would outdo him in his
vices
and pride himself on the achievement.

1075. Fear is the only motive force
of
degenerates: if there is any other at
all,
it is appetite, and it availeth just a
little.

THE KURAL

1076. Like unto a tomtom are the
base
ones: for they cannot rest
without
giving out to others the secrets that
are
entrusted to them.

1077. The degenerate would grudge even
to
jerk his hands moistened with
food,
save to those that can break his
jaw
with clenched fists.

1078. The worthy can be commanded by
a
simple word : but, like the
sugar-cane,
the low can be made to give only by
a
sound thrashing.

1079. It is enough if he seeth a
neighbour

clothed and fed: the vile
man can

always discover vices in his character.

1080. What is the resource of the
degene-

rate when misfortune befalleth him ?

He

hath but one, and that is to sell

himself

into slavery as quickly as possible.

—:O:—

HERE ENDETH SECTION III OF PART II

ENTITLED MISCELLANEOUS

HERE ALSO ENDETH PART II

ENTITLED WEALTH

PART III

LOVE

SECTION I

THE SECRET MARRIAGE

CHAPTER 109

THE WOUND THAT BEAUTY INFLICTETH

HE *

1081.

The jewelled form that appeareth
yonder, is it the Siren of the solitudes?†

or a peacock fairer than its kind? or is it
simply a lovely maid? Verily I am too
dazed to tell.

1082.

How would it fare with men if the
fascinating Siren of the solitudes assail

them with a whole host behind her?
So fareth it with me when the lovely
one returneth my look.

1083. I never knew Death before: I

know

it now :

it weareth the form of a woman
and hath large and battling eyes.

1084. She is simple and gracious, but yet
her eyes are versed in the ways of
waging war : for they drink the lives of
those that look on her.

1085. Is it Death that I behold or simply
eyes? or is it the look of the gazelle?
for all three are to be found in the
glance of this artless one.

* Every one of the verses in Part III are to be taken as the
words either of the lover or of the lady-love or of the confidante
of the lady-love. † See note to verse 918.

THE KURAL

1086. It is only when her eyebrows
will
cease to bend and will veil her looks
that
her eyes will cease to cause me the
pangs
that make me tremble.

1087. The vestment that covereth the
beauteous breasts of this fair one are even as
the eye-cover on the eyes of the infuriate
elephant.*

1088. Is it by her fair forehead that
my
manhood is overcome, the manhood
that
causeth to tremble even those that
have
not yet faced me on the
battle-field?

1089. To what end are these trinkets
that

merely mar her beauty, when she
hath the guileless look of the fawn
and modesty as her especial ornaments
?

1090. Wine giveth joy, but only to
him that tasteth it: it can never delight
at the mere seeing as doth love.

—:0:—

* *i.e.*, but for the vestment men would be smitten
beauty and die. It is usual for *mahouts* to cover with
by her a metal
plate the eyes of elephants which are expected to become
rabid.

that
was the watering of the young plant
of
love that was springing up between
us.
1094. When I look at her, she looketh
at
the ground: but when I look
away, she
looketh on me and softly smileth.
1095. She doth not seem to see me, it
is
true: but verily I see joy surging up
in
her bosom in smiles the while
she
affecteth but to wink an eye.

* For it giveth more joy than all the other tricks of the beloved taken together.

THE KURAL

1096. Though they feign to speak as
offended

strangers, the words of the loving
will

be seen through in an instant.

1097. The half-hearted reproach and
the

offended look are the marks of
those

who pretend to spurn but who
really

love us in their hearts.

1098. The slender-shaped maid melteth
to

see my imploring look and softly
smi-

leth : and the gentle smile giveth her
an

added grace.

1099. It is only in the eyes of those who

love
us that we can see the look
of absolute
unconcern, as if they were perfect
stran-
gers unto us.

1100. When eyes speak their consent
to
eyes, the words of the mouth are
quite
superfluous.

—:0:—

PART III LOVE

CHAPTER 111

IN PRAISE OF THE UNION

HE

1101. All the delights of sight and
sound
and smell and taste and touch are to
be
found in their entirety only in this
dam-
sel of the shining bangles.

1102. The cure of all disease doth
always
lie in some other thing than that
which
causeth it : but the pang that this
damsel
causeth, she alone can heal.

1103. Is the world of the lotus-eyed
God

sweeter than the tender arms of her
that
one loveth ?

1104. When she is at a distance she
burneth,
but when she is near she is
refreshingly
cool : ah ! whence
did she obtain this
strange fire ?

1105. Behold the witchery of my love
whose
tresses are adorned with flowers !
what-
ever thing my heart desireth, that
very
thing her form seemeth to me to be !

THE KURAL

II06. Of ambrosia are the arms of
my artless damsel formed: for their
every touch reviveth my dying limbs.

II07. The embrace of this lovely fair
is supremely joyous, even as the family
life of the householder who eateth his
portion only after distributing charity.

II08. Joyous to the loving pair is the
embrace that alloweth not even the air
to come between.

II09. The pettish frown, the softening
of

the heart, and the new embrace,
these
are the sweets that lovers enjoy.

IIII. Even as a man feeleth his
ignorance
the more keenly the more wise
he
groweth, even so do I love her the
more
ardently, the more I enjoy her
company.

• ———:0:—————

PART III LOVE

CHAPTER 112

IN PRAISE OF HER BEAUTY

HE

IIII. Soft art thou, O blest *anitcha*
flower!
but tenderer than thyself is she on
whom
my heart is set.

IIII2. Thou becomest distracted
whenever
thou seest a flower, O my Heart !
Verily
thou thinkest that the flowers that
look
on all men can resemble her eye !

IIII3.

Her arm is as the bamboo: her body
is as the tender leaf: her smile is a very
pearl: the sweetest of odours is in her
breath: and her painted eye is
as the lance.

piercing

III4.

The sky-blue flower despaireth of ever
equalling her eye in beauty, and
droopeth down its head whenever it
looketh on her.

III5. She hath adorned herself with
anitcha

flowers but hath not removed the
stems

from them: alack, her waist will
be

crushed beneath the weight and
will

presently break! *

* The fancy is that her body is so tender that even the weight of the stems of the *anitcha*—softest and lightest of flowers—is sure to press heavily upon her waist.

THE KURAL

III6. The stars of the heavens wander
from
their spheres for that they cannot
tell
which is the moon and which her face.

III7. But is there a spot in the face
of this
fair one even as in the moon which
hath
rounded up only to-day its
deformities
of yesterday ?

III8. Bless thee, O Moon! If thou
canst
shine like the face of this lovely one,
I
shall love thee in very truth.

III9. If thou want, O Moon, to emulate
the

face of her whose eyes are
like flowers,
show not thyself unto all but shine
for me.
alone

1120. Even the *anitcha* flower and
swan's
down are as nettle to the
feet of this fair
one.

—:0:—

PART III LOVE

CHAPTER 113

THE GLORIFICATION OF LOVE

HE

1121. Even as honey and milk
mingled
together is the dew on the lips
of this
fair one with the subdued speech.

1122. How great is the love between
the
body and the soul? Even so great is
my
love for this artless one.

1123. O thou Image in the pupil
of mine
eye! Leave thy place and give room
to

the fair one that I love, for there is
no
other abode that is worthy of her.

II24. It is as life when she is near: but
it is . as very death when she leaveth
my side.

II25. Verily I can recall to mind the
virtues
of this maiden of the fair
and battling
eyes, provided first I can forget them
:
but how to forget them I know not!

THE KURAL

SHE

I 126.

He will not go from my eyes, neither
will he be hurt when I wink: so subtle
is the form of my beloved. *

1127. My beloved dwelleth ever within my
eyes: so I do not paint them even, lest
he should leave them even for an in-
stant. †

1128. As my beloved is ever
in my heart I
fear to eat hot food lest it burn
there.
him 1129.

I wink not for fear that I should lose
sight of him even for that instant:
and
for *this* the village folk charge *him*
cruelty. ‡

with

I 130.

He dwelleth lovingly within my bosom
and is never away from thence : and yet
the village folk declare that he hath
abandoned me, and call him cruel.

——:O:——

* The fancy is that the lover is seated in her very eye.

† For eyes close automatically when being painted.

‡ Wrongly thinking that he has abandoned her, and attributing her sleeplessness to it.

CHAPTER 114

OVERPASSING THE BOUNDS OF DECORUM

HE

1131. To those who are torn
 from their loved one and suffer the pangs of
 separation there is no other resource
 left but the riding of the palmyra stalk.*

1132. Body and soul cannot support
 this anguish and have consented to ride
 the palm : they have trampled down
 all delicacy.

1133.

Firmness of mind and delicacy I had
 formerly : but now I possess only the

stalk of the palmyra that is ridden
by
the love-lorn lover.

II34. I put my trust on
built of firmness and
the raft that was
delicacy : but the
rushing stream of passion hath carried
it
along in its course.

II35. This fair one who weareth tiny
brace-
lets and who is tender as a
flower, it is
she that hath given me the
palm-stalk
and the anguish of eventide !

* See preface

THE KURAL

1136. My eyes cannot sleep for
thinking of
that artless one : I shall ride the
stalk
therefore even in this late hour
of
the night.

1137. Nothing is more sublime than
the
self-restraint of the woman who
would
not ride the palm-stalk even when
the
passion of her heart is deep as the
ocean.

SHE

I 138. My Passion considereth not
the
strength of my modesty nor

my kind-
ness towards itself, and betrayeth
my
secret by showing itself abroad.

1139. My Passion findeth that none
taketh
notice of it, and so it walketh up
and
down making an exhibition of
itself in
the public streets.

1140. Fools laugh at me to my
very face :
for they have not felt all the
pangs that
I have felt.

—:0:—

PART III LOVE

CHAPTER 115

THE PUBLIC RUMOUR

HE

1141.

As the outcry riseth in the village, life that had gone out of my limbs returneth back to me : it is my good luck that many do not know this secret.*

1142. These village folk know not the rare virtues of my beloved with the flower-like eyes : for they have given her cheaply to me by raising this clamour.

1143. Is not the gossip of the village a

precious thing unto me ? for even
with-
out obtaining her I feel as if I
possess
her already.

II44. This clamour hath increased
my
passion for her : without it it would
have
been but a stale affair.

II45. Even as every cup that is drunk
but maketh the drunkard thirst for more,
even so doth every discovery of his
passion by others but increase its sweet-
ness
for the lover.

* and leave me to die by stopping the outcry. See
section on Love in the preface before reading this chapter.

the

THE KURAL

SHE

1146. Our meeting was but for one day :
but
the outcry that hath arisen over it is
as
when the serpent hath swallowed
the
moon ! *

1147. The public talk is the manure,
and
the reproach of mother is the
water,
that unite to feed and prolong
this
anguish.

1148. To think of killing my passion
by
raising this clamour is like wanting
to
put out a fire by pouring ghee over it.

1149. Is it for me to blush at this
outcry
now, when he who said *Fear not*

hath
abandoned me to the scandal of
every
by-stander?

1150. This clamour which I in my heart
SO
much desire, the village rabble hath
raised for me: verily my beloved will
not refuse it me if I should beg it of
him.

HERE ENDETH SECTION I OF PART III
ENTITLED THE SECRET MARRIAGE

-----:O:-----

* The eclipse of the moon to see which everybody in
comes out of his home.
India

SECTION II

CHASTITY

CHAPTER 116

THE PANGS OF SEPARATION

SHE

1151. If there is anything about not parting, speak it to me: but if it is only about thy quick return, tell it to those who will survive till then. !

1152. His mere look was once a delight unto me: but now even his embrace saddeneth, for that I fear that he is to part.

1153.

It is impossible to put trust in any, seeing that the thought of separation lurketh somewhere even in the heart of him who knoweth my heart.

1154. If he who bade me be of good cheer
himself thinketh of parting from me,
can *I* be blamed for having placed my
trust in his solemn promise?

1155. If thou wouldst
maid, prevent the

save my life, O my
master of that life
from going: for if he part from

me, I

fear I may not live to greet him on
return.

his

THE KURAL

1156. When he hath the hardness to say
to
my very face, *I shall depart*, I
give up
all hope of his ever coming back to
save
my life.*

1157. Would not my close-fitting
bracelets
themselves, that have now slipped
from
my wrists, raise the bruit of the
parting
of my lord? †

1158. Bitter is life in a place where
there
are no bosom friends : but bitterer far
is
separation from the beloved one.

II59. Hath fire, which burneth only
when
it is touched, the power, like love, to
burn
when it is far away ?

II60. Many there are, are there not,
who
live through the pangs of
leave-taking
and of separation, and survive till
the
return of the beloved !

—:0:—

* See II60 below. † The fancy is that her grief at the very thought of his parting is so intense that her arms have lost flesh and allowed the bracelets to slip of themselves.

PART III LOVE

CHAPTER 117

BEWAILING THE PANGS OF SEPARATION
AND PINING AWAY

SHE

- II61. Behold, even now I smother my grief within me, but it only wellet up more and more even as the water of the live spring to those who are draining it.
- II62. To conceal my grief is now beyond me: but as to disclosing it, I should feel it a shame to speak of it even to him that caused it.
- II63. At the two ends of the pole which is my life, my two loads of passion and delicacy hang heavy; and this helpless suffering body breaketh under their weight.*
- II64. There is a very sea before me in my passion for my beloved: but a trusty bark to cross it there is none for me.

1165. What will they not do when they are enemies, those who suffer one to pine away when they are friends?

* Whenever men have a heavy burden to carry, they divide it into two equal bundles and attach each one of them to one end of a longish pole which is then lifted and carried on the shoulder by the middle.

241

THE KURAL

1166. Vast as the sea is the joy that
love
yieldeth : but when it taketh to
burning,
the pangs it causeth are deeper far.

1167. I swim in the stormy sea of love,
but
I spy not any shore thereto : even
in
the dead of night I am all alone
and
there is none to console me.

1168. Night in her mercy rocketh all life
to
sleep : and yet she hath none to help
her
through but me.*

1169. Night that passeth so slowly
for

me to-day is crueller in her cruelty to
me
than the cruel one himself.

1170. If my eyes can run, even as 'my
heart
runneth, to where he is, they need
not
now be swimming in a sea of tears.

—:0:—

* All else but me are asleep: by being awake I bear
company and help her to go on with her work.

Night

CHAPTER 118

THE WASTING OF THE EYES THROUGH
WISTFUL LONGING

SHE

II71. Why do my Eyes complain to
me
to-day ? This inconsolable grief
hath
come even upon me only through
their
showing to me my beloved.

II72. How is it that the Eyes
that looked
rashly on the beloved that day
grieve
to-day, instead of bearing patiently
the
consequences of their own folly ?

II73. They looked on him straightway
of

their own free will that day,
and to-day
they weep of themselves: how
they
make themselves ridiculous !

II74.

After bequeathing to me the incurable
grief that consumeth me, my Eyes have
now dried up, having exhausted their
store of tears.

II75.

My Eyes which have brought on me
this anguish vaster than the ocean, now
pine away with grief and cannot
lay themselves to sleep.

even

THE KURAL

1176. Oh, it is a sweet revenge to me
that

the Eyes that caused me this sorrow

victims themselves to the self-

anguish !

1177. Beshrew the eyes that hung upon his
form on that day with a passionate,
greedy, all-absorbing love ! May
they

dry up to their very roots
with pining

and repining !

1178. Verily there be those who
love with-

out being loved !

For here are my eyes

which know no repose for not

seeing

him.

1179.
away,

My Eyes

sleep not when he is

neither sleep they when he is returned :

un- either way it is their lot to suffer

ceasing pain.

1180. When people's eyes themselves
are

tell-tale drums, even as my
own, it is

not hard for strangers
to read the sec-

ret they seek to conceal.

—:0:—

PART III LOVE

CHAPTER 119

BEWAILING THE PALLOR OF PINING LOVE

SHE

1181. It is I myself that consented to
the

parting of my beloved: to whom
shall

I complain now of my pallor?

1182. Pallor is proud of being his child,
and

so she creepeth all over my frame
and

rideth on me.

1183. My comeliness and my modesty
he

hath taken away, giving in
exchange

therefor nought but the pangs of
the

heart and my pallid hue.

1184. In my heart I think nought but
his

thoughts, with my tongue I speak
nought

but his praises: and yet,
witchcraft!

this pallor hath overspread my frame.

¹² 1185. That day too he went but
there, and

palenss sought me out here! *

* The maid is to be supposed to have tried to console the mistress saying, "Thy beloved is not gone far away: be calm, he will return soon." The text is to be taken as the reply of the mistress to this supposed address.

THE KURAL

II86. Even as darkness lieth in wait for
 the
 light to be put out, even so doth
 Pallor
 lie in wait for my separation from
 my
 lord.

II87. I lay in his embrace : I then left
 him,
 and only for a very short while,
 but
 behold, pallor swallowed me up, as
 it
 were !

II88. There are people to reproach
me
 saying, *Behold she hath become*
sallow
and pale : but there is none to

reproach

him for abandoning me!

1189. Acquit him forsooth, my maid, of
all

harmful intent : the death-like pallor
of

my body is nothing to thee.

1190. It is good for me even to be
twitted

with the sallowness of my skin, if
only

they accuse not my beloved of
cruelty.*

————:0:————

* Note the sudden change of mood.

PART III LOVE

CHAPTER 120

ANGUISH OF HEART THAT THE HUSBAND
FEELETH NOT AS ONESELF
SHE

1191. They alone eat the stoneless
all-sweet
fruit of love who are beloved of
those
whom they hold dear.

1192.
What the rain is to all the world, that
is the tenderness of the beloved to
her
that loveth.

1193. They alone can pride themselves
on
their happiness who are
loved in return

by those whom they love.

1194. What if they are loved
by others?

If women receive not the
affection of
their beloved they know no
happiness
on earth.

1195: How can I hope for any favour
from
my beloved if he loveth me
not even as

I love him?

THE KURAL

1196. Even as the burthen on the
carrying pole, love is pleasant only when it is
on both sides : but it is a galling
load when
it is only on one side.*

1197. The God of Love assaileth only
me :
is it because he hath no eyes for
my
sorrows and sufferings ?

1198. None in the world can
be so firm-
minded as women who continue to
live
on even when they receive no kind
mes-
sages from their beloved.

1199. Even if the beloved is unkind

to us,
any message that cometh from
him is
sweet to the ear.

1200. Bless thee, my Heart! Thou
wouldst
tell thy grief to one who loveth
thee
not: thou mayest as well try to
dry
up the sea.

—:0:—

* See footnote to verse 1163.

PART III LOVE

CHAPTER 121

SIGHING FOR THE ABSENT ONE

HE

1201. Even in the recollection love is
sweet

with endless delights: love is
therefore

sweeter than wine.

1202. The moment I recall the image of
my

loved one to my mind, that very
moment

all my sorrow is vanquished: ah, love
is

dear in all its aspects!

SHE

1203. I was about to sneeze, but the

fit

passed away : is it that he was about
to think of me but did not ? *

I204.

Have I at all a place in his heart ? As
for him, there is never a doubt but
he abideth in mine.

I205. He excludeth me jealously from
his heart : is he not ashamed then to
show himself ceaselessly in *mine* ?

* Sneezing is believed to indicate that a friend or relative is thinking of the one who sneezes.

THE KURAL

1206. It is but the recollection of our
union
that keepeth me alive yet : what else
of

life is there in me ? *

1207. Even with my memory full of
him,
my heart burneth within me : what
then

will be my case if I should forget him

?*

1208. How often soever I recall my
beloved
to my mind he will not be wroth
with

me : so much is the favour that

my
beloved bestoweth upon me !

1209. When my heart thinketh on his
cruelty

who once said, *We are not two but
only
one life and soul,* verily my life
ebbeth
away.

1210. O Moon ! set not in the horizon, I
pray
thee, till my eyes look again upon
him
who, abiding still within my heart
hath
yet parted from me.

—:0:—

* The maid is to be supposed to have said, "As it is remembrance that causes thee all this sorrow, why dost thou not try to forget thy beloved for some time?" The text is to be taken as the reply of the mistress to this supposed address.

PART III LOVE

CHAPTER 122

IN PRAISE OF THE DREAM-STATE

SHE

1211. What honours shall I do to the
Dream

which hath brought me a message
from
the beloved?

1212. If only I could persuade my eyes
to

sleep, I would fly to my beloved
in my

dream, and tell him the story
of how I

manage yet to hold on to life.

1213. If I am able to support life yet it
is

only because I see him in dreams

who

showeth not his face in waking hours.

1214. Dream giveth me all the joys
of love :

for it bringeth back to me my
beloved

who refuseth to pity me in my
waking

state.

1215. The dream is full of joy so long as
the

beloved appeareth in it : and what
more

can be said of the waking state ?

THE KURAL

1216. Oh that there were no waking
state!
For then my dream would never be
cut
short and my beloved would never
de-
part from me.

1217. The cruel one who pitieth me
not
while I am awake, why doth
he haunt
me in my dreams? *

1218. He embraceth me while I am asleep
†
and rusheth into my heart
as soon as I
open my eyes.

1219. They reproach my beloved for
that

he doth not meet me to their
knowledge:
but then they see him not
in dreams.

1220. These village folk say that
he hath
parted from me : is it that they
see him
not in dreams ?

——:0:——

* Note the sudden change of mood.

† i. e. I dream that he embraces me.

CHAPTER 123

SIGHING AT THE APPROACH OF EVENING

SHE

1221. Bless thee, O Evening! But
who

calleth thee Evening? Thou art
really

the hour that devoureth the lives of
the

wedded ones!

1222. Thou lookest melancholy and
pale

O Eventide! Pray, tell me dear, is
thy

lover also cruel even as mine?

1223. The dewy evening hour that
once

used to come trembling and
sighing

bring- before me, now advanceth boldly,
ing nought but grief and despair
unto my heart.

1224. When the beloved is
away, evening
approacheth even as the
executioner

advancing to the execution-ground.

1225. What is the kindness that I had
done
to the morning hour? and how have
I
injured eventide? *

* For morning assuages her grief and evening intensifies it.

THE KURAL

1226. Alack the day! I never knew
the
sting of the evening so long as
my
beloved was by my side.

1227. This sickness buddeth in the
morning,
goeth on opening its petals the
livelong
day, and standeth full-blown at
eventide.

1228. They call it the pipe of the
shepherd,
but verily it is a murderous weapon
to
me : for it ushereth in the evening
that
burneth me so.

1229. If evening that hath already

driven me mad should advance any further, the whole town will be shrouded in sorrow before long, for I shall simply die.

1230. The life which is yet clinging on to me

will soon depart: for eventide
recalleth
to me the image of him who is
mad
after wealth.

—:0:—

PART III LOVE

CHAPTER 124

THE WASTING AWAY OF HER LOVELY
FORM

SHE

I 23 I.

My eyes think on him who left me
saving that it was but to increase my

happiñess that he went, and are ashamed
to show their face before flowers.*

I232. My lack-lustre eyes that are raining
down tears look as if they would betray
to others the unkindness of my beloved.

I233. The arms that swelled with joy on the
nuptial day now look as if they would
proclaim his parting to all the world. .

1234. The arms that lost their wonted
comeliness at the parting of the beloved,
are now grown so thin that their very
bracelets slip off from them of them-
selves.

1235. The
wonted

arms which have lost their
comeliness together with the

bracelets that they
proclaim loudly to

were wearing,
the world the
cruelty of that cruel one.

* For having believed such a palpable absurdity.

THE KURAL

1236. I chide my arms for growing lean
and
allowing the bracelets to fall off, as
people
now reproach him with cruelty.

1237. Wouldst thou obtain glory, O
my
Heart? Then run to the cruel one
and
tell him of the bruit that hath
arisen
here from the wasting away of my
arm.

HE

1238. As we were embracing each other
one
day, I but relaxed my arms a little,
and
the forehead of that artless one

grew

pale at once !

1239. But a single breath of wind cut
its

way between us during our
embrace,

and the blood fled at once from
her

large eyes that are full even as
the

rain-cloud.

1240. Did the eyes grow pale only ?

They
wept also at seeing the pallor of
the

fair forehead above.

—:0:—

PART III LOVE

CHAPTER 125

ADDRESSING ONE'S OWN HEART

SHE

1241. Wouldst thou not think, O my
Heart,
and find out and tell me some
remedy
to cure me of this incurable disease?

1242. Bless thee, my Heart! Thou art
a
fool to grieve for his absence when
he
hath no love for thee.

1243. What availeth our sitting here
and
pining away for thinking of him, O
my
Heart? He that caused us this

grief

remembereth us not.

I244. If thou go to him, my heart,
take

these eyes also along with thee!

For they devour me in their longing to
look

on him.

I245. Though *he* spurneth us in spite of
our

cleaving unto him, can *we* give him

up
as an enemy, my Heart?

THE KURAL

1246. When thou lookest on the
beloved

who is clever in the art of
conciliating,

my Heart, thou wouldst not even
take

huff but wouldst rush to his
embrace,

forgetting all: I fear that now too
thy

anger is only feigned.

1247. O my Heart, either give up love
or

give up bashfulness: for I am unable
to

support both of them at the same
time. 1248. Thou sighest because he

would not

return for pity sake, and wouldst go
to

seek him though he parted
deliberately
from thee : verily, thou hast no sense
of
self-respect, my Heart !

1249. Whom dost thou seek to join, O
my
Heart, when thou knowest that
the
beloved is seated within thy own self ?

1250. If we entertain any longer within
our
hearts the beloved that hath
abandoned
us we shall only waste ourselves
away
yet further.

—:0:—

CHAPTER 126

THE LOSING OF THE SENSE OF A
DIGNIFIED

RESERVE

SHE

1251. The door that is bolted with the
bolt
of modesty will yet yield to the axe
of
an overpowering love.

1252. Heartless is this thing called Love
:
for it oppreseth my heart even in
the
dead of night.

1253. I try indeed to shut my love up
within
my heart : but like a sneeze it

breaketh

out of itself without a warning.

1254. I was proud that I was correct

and
decorous in my behaviour: but

alas!

Love rendeth every veil and

showeth

itself in public.

1255. The stern self-respect that refuseth
to

seek the beloved when he hath

cruelly

deserted, is a thing unknown to the

love-

sick fair.

THE KURAL

1256. How thou lovest me, O Grief!
Thou

wantest me to follow after him who
hath
deserted me cruelly !

1257. If the beloved but favour us with
his

love, we at once forget all our reserve.

1258. It is the subdued speech of that
false

one skilled in many a wily art,
that

breaketh through all the defences of
our

womanly decorum.

1259. I wanted to go away in a huff: but
I

went and embraced him, for I saw

that

my heart had already joined him.

1260. Can they ever think of refusing to
be
reconciled, whose hearts melt even
as
fat in the fire?

—:0:—

PART III LOVE

CHAPTER 127

THE LONGING OF THE LOVERS TO MEET

SHE

1261. My eyes have lost their lustre
and
grown dull, and my fingers have
worn
away for counting of the days that
I
have noted on the wall. ¹³

1262. What if I forget to-day, my
maid?
My beauty hath already left me and
my
bracelet hath slipped off my arm.

1263. He parted from me longing for
con-

quests: and if I live yet, it is for
the
longing of his return.

1264. He gave my company up and
parted
without any regard to my feelings :
and
yet for the mere thinking of his
speedy
return my heart swelleth with joy !

1265. Only let my eyes take their fill
of the
sight of my beloved : pallor will then
no
more be seen on my wasted arm.

THE KURAL

I266. Let my spouse but return home :
and
then in one day I shall drink the
am-
brosia of his presence and bid
farewell
to this wasting disease.

I267. When the beloved who is dear
even
as my eyes cometh home, shall I go
into
a huff for his long absence? or shall
I
embrace him? or shall I do both?

HE

I268. May the prince begin the battle
at
once and triumph! And may I return
in

the evening and feast at home with
my
loved one!

1269. To those who count the days
and
yearn for the return of the beloved
who
is away, one single day will creep
along
with the slowness of seven.

1270. Of what avail will be my
getting
back or the meeting or even the
hearty
embrace, if the heart of my loved one
be
broken before then?

—:0:—

PART III LOVE

CHAPTER 128

READING THE SECRET THOUGHT

HE

1271.

Thou mayest try to conceal, my love, but thy eye refuseth to be restrained, and telleth me that there is some strange thought in thy breast.*

SHE IS SILENT AND HE ADDRESSES THE MAID

1272.

Ah! More than a woman's reserve hath my artless one, whose beauty filleth my eyes and whose arms are even as bamboo stems.

I273. Even as the thread that is seen through the crystal bead, there is a thought that is now passing in her bosom, but which is yet plainly visible.*

I274.

Even as the fragrance in the bud that is not yet blown, there is a secret meaning in the half-smile of this artless 'one.*

I275. The cunning with which she concealed her rising thought and left hath the charm to cure the anguish of my heart.*

* The fear that the husband is going again to part: the pair are now to be supposed to have met again after their separation.

THE KURAL

SHE ADDRESSES THE MAID WHEN ALONE

1276. He is overkind and sweet
fear there is something in

to me: I
his heart
which he is hardly able to conceal:

and
it forebodeth to me a second
departure. 1277. My bracelet hath read the
coolness in
the heart of my gracious lord even sooner
than my own self.*

1278.

My beloved parted only yesterday:
but it is seven days since my form hath
lost its freshness! †

THE MAID ADDRESSES HIM ALONE

1279. She looked at her bracelet and
her tender arm and then she looked at her

feet: these are the signs that she made to me. †

HE SPEAKS TO THE MAID

1280.

She telleth me of the pangs of separation and prayeth for permission to accompany me if I go: how she surpasseth womanhood's self in delicacy to tell this only with her eyes!

—:0:—

* For it has fallen off from her wrist, grown thin at the mere reading of the thought in his mind of leaving for a war.

† So intense is my grief even at anticipated separation.

‡ See next verse.

PART III LOVE

CHAPTER 129

THE IMPATIENCE OF THE PAIR
TO FLY TO EACH OTHER'S ARMS

SHE

1281. Rapture at the very thought and
de-
light at the mere seeing belong not
to
wine: they belong only unto love.

1282. When love exceedeth even the
mea-
sure of a palmyra tree, the desire to
sulk
can never enter the heart even to
the
extent of a millet seed.

1283. Though he careth not for me and
doth

only as it pleaseth him, my eyes will
not
rest unless they behold him.

1284. I wanted indeed to go away in a
huff,
my maid: but my heart forgot it
and
ran after union with the beloved.

1285. Even as the eye seeth not the
black-
ness of the pencil when it is being
paint-
ed, even so I see no blemish in my
be-
loved when he is near.

THE KURAL

1286. When he is before me I can see
 no faults in him: but when I see him
 not,
 I can see nothing in him but faults.

1287. Who will jump into a stream
 knowing
 that it hath a treacherous
 under-current
 that will carry him away? and
 how
 should I take to sulking who know
 that
 I cannot hold on to it when he is near
 ?

1288. Wine is never unwelcome to
 the
 drunkard though it maketh him
 hang
 down his head in shame : even so is

thy
bosom to me, O false one!

HE

I289. Even tenderer than a flower is
love:

and few there be who know its
delicacy
and deal with it gently.*

I290. There were the sulks in her eye
when

she saw me: but when I
approached,

she flew to my arms even quicker than
I
myself to hers.

——:O:——

* Thou art not one of those few, as thou woudest me
thy anger.
by

PART III LOVE

CHAPTER 130

CHIDING THE HEART

SHE

1291. Thou seest how *his* heart serveth
his

will: then, how is it that *thou*
obeyest

not me, O my Heart?

1292. Thou seest, my Heart, how he
neg-

lecteth me: and yet thou
consortest

with him as if he were thy friend!

1293. Thou followest him at thy own
sweet

will and pleasure, my Heart: dost *thou*
also teach me that those who are

un-

fortunate have no friends ?

1294. Thou refuseth to indulge in a *bouderie*,
my Heart, before showing thy delight
in his company : who is going hereafter
to take thee as a confidante in such
like

things ?

1205. It feareth lest it should not get
him,

and when it hath got him, it feareth lest
it should lose him : thus there is no
end

to the pangs that my Heart suffereth.

THE KURAL

1296. What is my Heart good for? It
is
 good for nothing else but to devour
me
 when I am musing alone.

I 297.

Fallen into the company of this foolish
Heart that knoweth not to preserve
its
 self-respect by forgetting him, I
have
 myself forgotten my dignity.

1298. My life of a Heart thinketh it a
dis-
 grace to our own selves if we
humiliate
 the beloved : and so it is always
partial
 to him.

1299. Who will support a man in his
grief,

if the Heart of his beloved
itself refuseth
him help?

1300. When my own heart is not on
my

side,* is it a wonder that
strangers†
care not at all for me?

—:0:—

* *i. e.* by taking the wife's part when she is in the sulks.

† *i. e.* his wife.

PART III LOVE

CHAPTER 131

BOUDERIE*

THE MAID TO THE MISTRESS

1301. Embrace him not, my dear, but
feign

to be angry :

let us just see a fun how he
is nettled over it.

1302. *Bouderie* is the salt of love: to
leng-

then it unduly, however, is like
adding

too much of salt to food.

THE WIFE IS IN A FIT OF JEALOUSY AND

ADDRESSES THE HUSBAND

1303. It is like wounding one anew
who is

already wounded, if thou come
away

without embracing her whom thou
hast

left in a pet !

1304. To come away without
conciliating

her who is frowning in a pet is
like
cutting off the roots from under
the
starving plant.

THE HUSBAND WITHIN HIMSELF

1305. The *bouderie* of the beloved hath
an
attraction even for men who are
spot-
lessly pure.

* Sulks, lover's quarrel, *et hoc genus omne.*

THE KURAL

1306. If there were no frowns or pets on
the
part of the beloved, love would miss
its
fruits and its *half-growns*.

1307. There is a pain that belongeth
unto
bouderie: for one hath to ask
oneself
every minute whether reconciliation
is
near or yet a far way off.

THE HUSBAND TO HIMSELF BUT IN THE
HEARING OF THE WIFE

1308. Of what avail is my grieving
when
there is no loving one nigh to see
how
much I suffer?

1309. Water is pleasant only in
shady
groves: and pettishness hath a
charm
only in one who loveth ardently.

1310. If my heart still yearneth for her
who
sootheth me not, it is due to nothing
but
a foolish longing.

—:0:—

PART III LOVE

CHAPTER 132

THE FINESSES OF BOUDERIE

SHE

1311. All that are women devour thee
with
their eyes, thou false gallant! I
shall
have none of thy embrace.

1312. I was in the sulks : he then
sneezed,
for he thought that I would bless
him
saying, *Long live my beloved!*

HE

1313. Even if I wear a garland she
would
go off in a pique saying, *Thou
wantest*

to look smart in some damsel's eyes !

1314. I said to her, *I love thee above all :*

and behold, she frowned at once asking,

1315. *Above whom ? and above whom ?*

I told her, *We shall never part in this life :* alack, her eyes at once filled with tears !*

* For she thought that he contemplated the possibility of parting in the next life.

THE KURAL

1316. I said to her, *I called thee to mind*

when away : and she that was about to

clasp me to her arms went off in a pet

saying, *Thou hadst forgotten me then !*

1317. I sneezed and she blessed : but then

she recalled her blessing and asked with

tear-filled eyes, *Who thought on thee*

*now, that thou sneezedest ?**

1318. I repressed my sneeze : and then also

she wept saying, *Thou wantest to conceal*

from me that some of thy friends are

thinking on thee !

1319. Even if I exhaust all my arts to
soothe
her, she will only frown harder
saying,
Thou hast practised well at others'
bou-
deries !

1320. Even if I look in rapture on her
OWN
charms, she will chide saying, *To*
whose
limbs now art thou comparing mine ?

—:0:—

* See foot-note to verse 1203.

PART III LOVE

CHAPTER 133

THE CHARM OF BOUDERIE

SHE

1321. Even if he is free from faults, it is only *bouderie* that giveth me a taste of his conciliatory grace.

1322. Though the tenderness of the beloved hath to wait a little, there is a charm in the pinprick that we feel in being pettish. 1323. Is there a higher heaven

than *bouderie*, provided that the beloved is one with us, even as the water with

the

land whereon it floweth ?

1324. In my very quarrel with my
beloved

lieth the engine that stormeth the
de-

fences of my heart.

HE

1325. Even when one is free from
faults

there is a delight when the arms of
the

beloved are withdrawn from one's
clasp.

THE KURAL

1326. Sweeter is digestion than the
meal :

even so is the lovers' quarrel
sweeter
than the embrace.

1327. It is the one who yieldeth first
who

is the winner in lovers'
quarrels : thou
canst see it indeed at the
hour of recon-
ciliation.

1328. Verily, will she give some
piquancy

to the delights of our embrace by
just

feigning a quarrel for some time ? 1329.
Oh, let me enjoy her frowning and
her pouting a little more ! Only
let

Night prolong her reign at my
prayer. 1330. *Bouderie* is the charm of
love: and
the charm of that again is the
sweet
embrace at its close.

————:0:————

HERE ENDETH SECTION II OF PART III
ENTITLED CHASTITY
HERE ALSO ENDETH PART III
ENTITLED LOVE
HERE ENDETH THE KURAL

NOTES

Note 1 : Verse 5. According to the Hindus, the Buddhists, and the Jains, *Karma* (i.e., the subtle results of all the actions of a man) accompanies the soul after the death of the body, and is the cause of his being born again into the world. It is a misery to be born again and again, as every new incarnation postpones the moment of supreme bliss. Good deeds done with attachment carry the germs of future birth as much as evil deeds. See under the heading *Righteousness* in the Preface.

Note 2 : Verse 9. The eight attributes are,

(i) According to Shaiva theology : (1) Non-dependence on anything external, (2) Possession of a pure body, (3) Possession of uncreated intelligence, (4) Omniscience, (5) Capacity to transcend all bounds without exertion, (6) Infinite mercy, (7) Omnipotence, and (8) Unlimited joy.

(ii) According to Jain theology : (1) Infinite Knowledge, (2) Infinite Vision, (3) Infinite Energy, (4) Infinite Joy, (5) Indescribability, (6) Beginninglessness, (7) Agelessness, and (8) Deathlessness.

THE KURAL

Note 3: Verse 25: Indra was smitten with the charms of Ahalya, wife of sage Gautama. One morning when the sage was away he took the form of the sage, and pretending to be her husband he made her yield herself to his desire. On coming to know of this the sage cursed Indra, and as a result Indra's body became a most disgusting sight to behold.

Note 4: Verse 30. The translation now given of this maxim is based on the interpretation of Manakkudavar, an old commentator of the Kural.

Note 5 : Verse 63. This is a very knotty stanza. The syntax is difficult and the commentators are obliged to twist the words and phrases to fish out some coherent meaning out of the text. The translation follows Parimêlalakar's commentary. Hindus believe that the ceremonial obsequies performed by the sons on the death of their fathers extinguish their (the fathers') sins, and help them on to a

nobler reincarnation.

Note 6 : Verse 292. The falsehood that is contemplated in this verse is the untruth that even the most virtuous of men will not flinch from uttering when an innocent victim has to be rescued from death, cruelty, or dishonour about to be inflicted by

NOTES

ruffians, and there is no other means of saving him or her from the same.

Note 7 : Verse 400. Imperishable, because it is impossible of being partitioned by brothers, robbed by thieves etc., reduced by the taxation of princes, or lessened by being imparted to disciples. *Flawless*, because it will not, like gold or silver, descend to unworthy children.—Parimêlalakar.

Note 8 : Verse 401. In most of the games of dice played in India, the pieces can be moved only on a chequered board. When there is no chequered board, whatever the scores, the pieces cannot be moved at all. Similarly, even if a man should have great and valuable ideas, he would be unable to order and regulate them in his discourse unless he has previously disciplined himself by study.

Note 9 : Verse 771. The following quotation from the *Tamil Studies* of Shri M.

Shrinivasa Aiyangar will explain this verse :

“ Again, some of the Tamil districts abound with peculiar tombstones called ‘Virakkals.’ They were usually set up on the graves of warriors that were slain in battle. . . . The names of the deceased soldiers and their exploits are found inscribed on the stones which were decorated with

THE KURAL

garlands of peacock feathers or some kind of red flowers. Usually small canopies were put over them."

Note 10 : Verse 774. The warrior is supposed not to have felt at all the pain caused by the enemy's spear. So he does not even know that it is still sticking in his body. When he notices it, instead of feeling the pain of the wound he is glad that he has got a spear handy to launch against his enemy.

Note 11 : Verse 950. Parimêlalakar explains the attributes thus : the attributes of the patient are ability to disclose symptoms, strength to endure pain, ability to pay, and strict obedience to the directions of the physician ; those of the physician are intelligence and study, courage to handle every disease, purity of thought, word, and deed, and good luck ; those of the medicine are efficacy to cure many diseases, superior

virtue on account of taste, power, strength, and effects, facility of being procured, and capacity to combine with other ingredients as well as food; and those of the apothecary are kindness and consideration to the anxiety of the patient, purity of thought, word, and deed, ability to compound drugs, and common sense.

NOTES

Note 12: Verse 1184. The fancy seems to be something like this : As evil spirits are warded off by devotion accompanied by the uttering of the name of God, so it should have been possible to ward off pallor of the body by thinking of the beloved and uttering his praises. If, in spite of this, pallor should overspread her frame, there should be some witchcraft somewhere to nullify the effects of her endeavours to keep it at a distance.

Parimêlalakar gives a different explanation.

Note 13: Verse 1261. The artless simplicity of women is exaggerated by poets in a thousand ways. Here the wife is supposed to be unable to tell the number of days that have elapsed since the parting of the husband by means of a calendar or by memory. So she is described as making a mark on the wall for every day that has elapsed since his departure, and then counting the marks by touching them one by one with her fingers, whenever she wants to calculate the day of his return.

FINIS

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A STUDY OF KAMBAN'S RAMAYANAM

BY V. V. S. AIYAR

Although Kamban, the greatest of Tamil poets, has taken his story from Vâlmiki and almost closely follows him in the conduct of it, his art is so much greater, his characters are so much more grand, his insight into human nature is so much deeper, that we are justified in saying that those who do not know Kamban's *Ramayanam* have missed one of the most sublime creations of the human mind.

The critical estimate of Kamban is accompanied by translations of the more remarkable passages from the *Ramayanam* and also, in certain cases, of parallel passages from Vâlmiki, Tulsî Dâs, and Bhâskara, the Telugu poet. The *Ramayanam* is also compared and contrasted with the *Paradise Lost*, the *Divina Comedia*, the *Æneid*, and the *Iliad*.

The most beautiful stanzas of Kamban have been rendered into English blank verse, of

which the *Study* contains about 4,000, making the verses alone contained in the book more than a third of the size of Milton's *Paradise Lost*.

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The book is otherwise interesting as having been written during the nine months that the author was in jail, having refused to defend himself in the famous "Deshabhaktan" sedition case of Kali 5023 (1921 A. D.).

The following translations will give some idea of the poetry of Kamban :

SITA AT THE ASHOKAVANA

There she sat—like a picture smoked, like the moon eclipsed, like the lotus killed by frost.

RAMA'S WRATH

He scarce had spoke when rushed the blood at
once

To Rama's eyes ; a storm was in his breath ; A
frown settled on his manly brow ; the Spheres In
terror shook ; the stars their orbits fled !... The
worlds lay crouching lest his sudden wrath
Should burst on them ; when with a smile
that meant

Destruction dire, he thus addressed the bird :

" Behold, the world on its stable axis moves,

And Gods unmoved look on, while in their sight
A Râkshas carries off a helpless dame,
And thou art mangled thus in her defence !
I will destroy them all in one single ruin !
The stars shall scattering fall ! The sun shall
burst !

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The void of heaven shall shimmer with the light
Of burning spheres! And water, air, and fire,
And all that lives and moves shall soon dissolve
To their embryon atoms! And my wrath
Shall end the Gods themselves in heaven. And
thou
Wilt see the circling universe and all
That lies beyond, burst like a bubble in
The stream!

THE APPEARANCE OF NRISIMHA

. "Be it so!"
Hiranya cried in wrath; and with his arm,
The home of Victory, he struck against
The massive column high a thundering blow.
He struck, and lo! the heavens opened wide,
The universal globe asunder burst,
And rumbling came the laugh of the Man-Lion
fierce,
Tremendous, ominous!

The pillar burst, the Lion stood self-revealed;
He grew and filled this universe, and those
Around, and who can know and tell of all

His wondrous doings in the great Beyond?
The globéd vault did burst, and from the depths
Above to those below, all space was torn
Sheer!

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RAMA'S GRIEF AT LAKSHMANA'S SUPPOSED DEATH

I died not when I heard of our father's death,
Though he a kingdom gave, for in thy love, I
learned to forget his loss: but, thee now dead,
What's life to me? I come, my brother, I come!

But wert thou brother alone? Thou wert to me
A child and father, mother and blessings all: And
thou art gone! And thou art gone without A
Farewell' said. Alas, have I become More cruel
than thee! For I see thee dead And still,
pretending sorrow, I bear to live. My heart is
made of stone, it breaketh not: E'en *thy* loss I
shall bear and cling to life!

In all these fourteen years of forest life
Through sun and shower, thou labouredst hard
for me
And ne'er didst rest: art thou now gone for rest?

Thy one desire, child, was to see me crowned:
Now ope thy eyes, behold, I'm grown home-sick;
Take me to Oudh and crown me with thy hands

! . Thou wert a brother born, but grew'st a
friend

Insep'able. Thou didst thy father leave
And mother, and Dharm itself, and followed'st
me :

But do I follow thee now thou art dead ?

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Why did I part from thee, and let thee fight
Alone with Indrajit? I hate myself
I hate this life inconstant: I come, I come!
Behold, I follow thee!

HANUMAN PLEADS WITH INDRAJIT TO SPARE SITA

O worthy son of a worthy race--thou art The
fifth in direct line from Brahma great— Kill not a
woman, shame not thy ancient line! Thou hast
the *Shastras* mastered and the *Ved*: Know'st thou
not 'tis a crime and also shame To fell a woman
dead? Behold the Earth Doth tremble at the
sight, and Heaven above,
And yet thou pity'st not! O spare the fair!
If thou deliver her to me, I'll pray
That all the worlds may own thee king for ever.
Alas! forgettest thou the glory great
Of thy race? Disgrace thou not its ancient name
!

INDRAJIT'S REPLY TO THE ABOVE

Well hast thou said ! We'll purchase safety,
sooth,

Me and my father, by deliv'ring Sita ! And great
will be the glory thereby reaped ! No !
I will kill her straight, and send my shafts, That'll
make you flee for life, and stablsh firm

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My father's throne. But all I have not said : For I
will first to Oudh and burn her walls.
Guard her if e'er ye can ! Behold I speed Thither :
nor Gods can save thy master's mothers Or
brothers. Behold my flaming arrows fly ! Already,
hark, their death-groans rend the air !

LAKSHMANA'S EXHORTATIONS TO RAMA *

When Fate her darkest hour unrolls, and all
Appears lost, it's only weaklings lose
Their heart and hopeless sink in black despair. But
wilt thou be like them ? When tarnished is Our
race itself by this irrep'able loss,
Why slacks thy arm from ending all the worlds
And Dharma's self at one fell stroke ? here was A
woman weak, a helpless one, of life
Austere, and she thy spouse, as Lakshmi fair ; If
her the Rakshas kills, and thou art still Engulfed
in sorrow, thy rage unroused, I ask, Is life so dear ?
Or dost thou pity feel
For men and Gods ? What hast thou now to do
With Dharm itself ? What care we now for Gods

Or Rakshasas, for gurus, Brahmans, Ved Itself?
When Violence prospers in the world,

* When Rama was plunged in grief at the sight of the image of Sita with its head cut off by Indrajit. See last quotation.

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And Righteousness in ruin ends, why sit We here
with folded arms? Why hesitate To end the triple
worlds with fire and sword? Behold, the worlds
are still revolving on In their appointed spheres;
the Gods are still Alive; and men are bowing yet
to Dharm As if it still exists! And clouds yet
yield Their plenteous rain to man! And bent with
grief We sit and weep and rise not t' end them all
! Is not our valour great?

Our duty was,
If we but knew, to burn this city vile, And
scattering fire around, to line with flames The
roads, all through, that Indrajitta passed,

And send him to his doom. This unattempted, If
impotent we sit with indolent arms, And water
with our tears the earth, will not Our manliness
look small?

Yield not therefore,
My brother, to this unmanly, weak despair, The
portion of the feeble in mind and heart.

The book will contain about 500 pages Demy Octavo, and will be ready about the 1st of December, 1925. It will be priced Rs 10, postage extra. To those, however, who register their names with

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us before the 30th of June 1925 *and send us Re 1* in advance at the time of registration, the book will be sent post free for only Rs 8. It may be mentioned that the book will be beautifully bound and that the postage will come to about Re 1.

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THE MANAGER,
BHARADVAJA ASHRAMA.